THE Voyages & Travels OF Sir *John Mandevile*, Knight,

Wherein is set down the Way to the *Holy Land*, and to *Hierusalem*: As also to the Lands of the Great *Caan*, and of *Prestor John*: to *Inde*, and divers other Countries: Together with many and strange Marvels therein.

LONDON,

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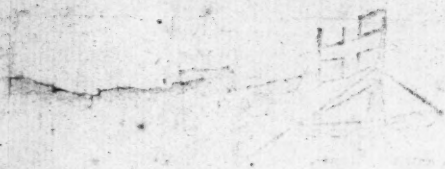

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Here beginneth a short Treatise of Sir John Mandevile *Knight (who was born in* England, *in the Town of Saint* Albans) *that speaketh of the ways to* Hierusalem, *to* Inde, *and to the great* Caan, *and* Prestor John's *Land, and to many other Countries, and also of many marvels that are in the Holy Land.*

FOrasmuch as the Land beyond the Sea, that is, the Holy Land, which some call the Land of Behest, or Promise, among all other Lands is most worthy. In that Land it pleased our Lord to take Flesh and Blood of the Virgin *Mary*, and to traverse that Land, with his own feet, and there he did many Miracles, Preach and Teach the Faith, and the Law of Christian men, as unto his Children; and there did suffer many reproofs and scorns for us: and he that was King of Heaven and Earth, and of all things that are contained in them, would only be called King of that Land, when he said, *I am King of the Jews:* For at that time it was the Land of the *Jews*: and that Land he chose before all other Lands, as the most worthy part of all the World. And as the Philosopher saith, *Virtus rerum in medio consistit*; that is, the vertue of things is in the midst. In that Land he led his life, and suffered death of the *Jews* for us, to save and deliver us from the pains of Hell, and from death without end, the which was ordained to us for the sin of our Father *Adam*, and our own sins also. For he that will do any thing, to have it known openly, will proclaim it in the middle place of a Town or City, so that it may be known to all parties of the City: So he that was King of Glory, and of all the World, would suffer death for us at *Hierusalem*, which is the midst of the World, that it might be known to all Nations of the World how dear he bought man. Ah dear God! what love had He to his Subjects, that when he had done no trespass, would for his Trespassors suffer death? Right well ought men to love, worship, and serve such a Lord, and praise such an Holy Land that brought forth a Lord of such Fruit, through the which each man is saved if it be not his own fault. This is that Land prepared for an Heritage to us: and in that Land would he die as seised, to leave it to his Children. For the which each good Christian man that may and hath wherewith, should strengthen him for to conquer

his right Heritage, and purchase it out of evil peoples hands; for we are called Christian men of Christ our Father, and if we be the right Children of Christ, we ought to challenge the Heritage that our Father left us, and take it out of strange mens hands. But now Pride, Covetousness, and Envy, have so enflamed the hearts of the Lords of the world, that they are more busie to disinherit their Neighbours, than to challenge or conquer their right Heritage aforesaid. And the common people that would put their bodies for to conquer this Heritage, they may not do it without Lords: for assembling of the people without a chief Lord, is as a Flock of Sheep without a Shepherd, the which depart asunder, and wot not whether they do go. But would God the worldly Lords were at a good accord, and with other of their common people would take this Holy Voyage over Sea, I trust well, that within a little time our right Heritage beforesaid would be recovered and put into the hands of the right Heirs of Jesus Christ.

Now forasmuch as it is a long time since there was any general Passage thither, and that many men desire to hear the description of the Holy Land, I will declare it.

I, *John Mandevile*, Knight, who was born in *England* in the Town of St. *Albanes*, passed the Sea in the year One thousand three hundred thirty two, on Saint *Michaels* day; and there remained long time, and went through many Lands, and many Provinces, Kingdoms, and Isles, and have passed through *Turkie*, and through *Armony* the Little and Great, through *Tartary*, *Sury*, *Araby*, *Egypt* the High and the Low, through *Liby*, *Chalde*, and a great part of *Æthiope*, through *Amazony*, through *Inde* the Less and the More, and through many other Isles which are about *Inde*, where many people dwell of divers shapes. Of the men of which Lands and Isles, I shall speak plainly, and shall declare part of the things I have seen.

For them that will visit the Holy City of *Hierusalem*, and the places that are thereabout, I will tell the right way that they shall hold thither: for I have ridden it, and passed it with good observation.

Farewell.

THE

THE VOYAGES and TRAVELS OF Sir *John Mandevile*, Knight.

CHAP. I

A Deſcription of the Way to *Hieruſalem* on Horſe, on foot, or by Sea.

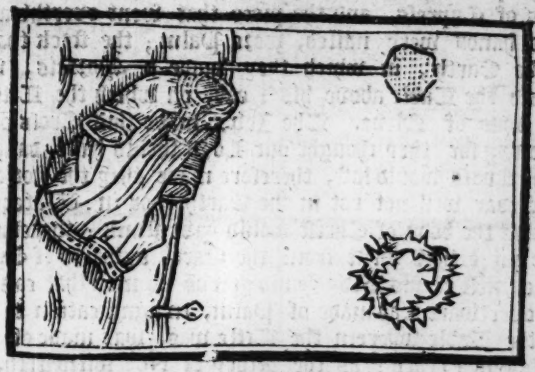
HE that will travel to Hieruſalem, may go many ways both by ſea and land, after the Country that he cometh from. And think not, kind Reader, that I will tell all the Towns, Cities, and Caſtles that men ſhall paſs by going, for then ſhould I make too long a tale, but only the moſt principal Countries, Cities, and Towns that men ſhall go by, and through, to go the right way.

Firſt, if a man come from the Weſt ſide of the World, as England, Ireland, Wales, Scotland, and Norway, he may if he will go through Almain, and through the Kingdom of Hungary, which King is a mighty Lord, and holdeth many Lands and great: for he holdeth the Land of Hungary, Savoy, Camony, a great part of the Kingdom of Ruſſia, and reacheth to the Land of Millain, and marcheth on to Cyprus. And men muſt paſs then through the land of Hungary, and through the City that men call Capanumy, and near the Caſtle of Nurburgh, and by the Iſle Torne, and ſo by the River of Danubi, that is a great River, and goeth into Almain under the Hills of Lumbardy, and it taketh into it forty other Rivers, and runneth throughout Hungary, through Creſſes and Crochie, and goeth into the Sea ſo ſtrongly, and with ſo great might, that the water is freſh thirty Miles within

within the Sea. And afterwards men go to Belgrave, and enter into the Land of Bugres, and there men pass a Bridge of Stone that is over the River of Morak, and so pass the Land of Pinseras, and come to Greece, to the City of Stermisse, and to the city of Affinopan, that was sometime called Bradre the Noble and so to Constantinople, that was sometime called Byzantium, and there the Emperour of Greece hath his Court.

At Constantinople is the fairest Church in the World, and it is called St Stevens. And before this Church is a gilt Image of Justinian the Emperor, and it is sitting upon an Horse, and crowned, and it was wont to hold a round Apple in his hand, and men say there, that it is a token that the Emperour hath lost a part of his Lands, for the Apple is fallen out of the Images hand, and sure he hath lost a great part of his Lordship; for he was once sole Emperour of Rome, of Greece, and of all Asia the less, of Surry, and of the Land of Judea, in the which Hierusalem is, and of the Land of Egypt, of Persy and Araby, but he hath lost all but Greece and that he holdeth only. They would put the Apple into the Images hand, but it will not hold it. The other hand he lifteth up against the East, to menace misdoers. This Image standeth upon a Pillar of Marble.

Likewise



Likewise at Constantinople is the Crois of our Lord, and his Coat without seam, the Sponge and the Reed, with the which the Jews gave our Lord Gall to drink on the Crois; and there is one of the Nails that our Lord was nailed with to the Crois. Some men think that half the Crois of Christ is in Cypres, in an Abbey of Monks, that men call the Hill of the holy Crois: but it is not so: for the Crois that is in Cypres is the Crois on the which Dismas the good Thief was hanged: but all Men know not that; yet for the getting of the offering they say, that it is the Crois of our Lord. For ye shall understand, that the Crois of our Lord Jesus Christ was made of four manner of trees, as is apparently the verse following:

In Cruce fit Palma, Cedrus, Cypressus, Oliva.

For

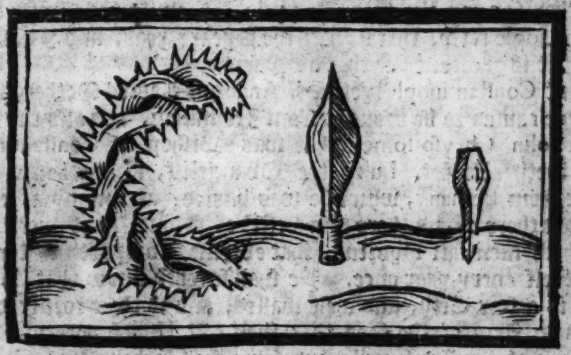
For the piece that went up right from the Earth unto the head, was of Cypress, and the piece that went overthwart, to which his hands were nailed, were Palm; the stock that stood within the Earth, in which they made a Mortess, was of Cedar, and the Table above his Head, on which the Title was written, was of Olive. The Jews made this Cross of these four Woods, for they thought our Lord should have danger as long as the Cross would last, therefore made they the foot of Cedar, for Cedar will not rot in the Earth, nor in Water: they thought that the body of Christ would have stunk; therefore they made the piece that went from the Earth upwards of Cypress; so that the smell of his Body should grieve no man that came by: and that overthwart was made of Palm, in signification of Victory: and the Table wherein the Title was, was made of Olive, for it betokened peace; as the Story of Noe witnesseth, when the Dove brought the Branch of Olive, it betokened peace made between God and Man.

And ye shall understand that the men that dwell beyond the Sea, say, that the piece of the Cross that was of Cypress, was of the Tree that Adam eat the apple of; for so they find written; They say also, that their Scripture saith, that when Adam was sick he willed his Son Seth, that he should go to Paradice, and pray the Angel that kept Paradice, that he would send him Oyl of the Tree of Mercy, for to anoint him, that he might have health; and Seth went, but the Angel would not let him come at the Gate, but said unto him, that he might not have of the Oyl of mercy, but he gave him three Kernels of the same Tree that his Father eat the apple of, and bade him as soon as his Father was dead, that he should put these Kernels under his Tongue, and bury him, and he did so; and of these Three kernels sprang a Tree; and the Angel said, when the Tree bare Fruit, then should Adam be made whole. And when Seth came again and found his Father dead, he did with the Kernels as the Angel commanded him; of which came Three Trees, whereof a Cross was made that bare good Fruit, that is our Saviour Jesus Christ, Through whom Adam, and all that came of him shall be delivered from everlasting death, if it be not their own default. This holy Cross had the Jews hid under the Earth in the Rock of the Mount Calvary and it lay

there

there two hundred years and more, as they say, unto the time that St. Elene found it; which St. Elene was the Daughter of Coel King of England and then was called Britain, and after married to Constantius first Consul, and after Emperour of Rome, who had by her, issue, Constantine the Great, born in England, and afterward Emperour of Rome; which Constantine turned the name of Bizantium into Constantinople: he reedified that City and made it the Monarchal Seat of all Europe and Asia minor. Also the Crois was in length eight cubits, and the piece that went overthwart was three cubits and a half.

A part of the Crown wherewith our Lord was crowned and one of the Nails, and the Spears head, and many other Reliques, are in France at Paris, in the King's Chappel; and the Crown lyeth in a Vessel of Chrystal richly decked: for the French King bought those Reliques sometime of the Jews, to whom the Emperors had laid them to pledge for a great sum of Gold. And though men say that this Crown was of Thornes, ye shall understand that it was of Junks of the Sea, which be white, and prick as sharp as Thornes, for I have seen and beheld many times that at Paris, and that at Constantinople, and they were



both made of the Junks of the Sea. And you shall understand that our Lord in that night that he was taken, he was led into a Garden, and there he was examined sharply, and there the Jews crowned him with a Crown of Abbespine branches that grew in the

the same Garden, and set it on his Head so fast, that the blood ran down many places of his Visage, Neck, and Shoulders; and thereby the Abbespine hath many vertues; for he that beareth a branch of it about him, no Thunder nor no manner of Tempest may hurt him; nor in the house that it is in, may no evil spirit come, nor in any place where it is. And in that same Garden St. Peter denyed our Lord thrice. And afterwards was our Lord led before the Pharisees and Ministers of the Law, into another Garden of Annas, and there he was examined, scourged, and crowned off with sharp Thorns, that men call Barbarenes, that grew in the same Garden, and that hath many vertues. And afterward he was led to a Garden of Caiphas, and there he was crowned again with Eglantine, and after that he was led to a chamber of Pilate, and there he was crowned, and the Jews set him in a chair, and clad him in a Mantle of Purple, and then made they a crown of the Junkes of the Sea, and there they kneeled to him, and mocked him, saying: Ave Rex Judæorum, that is, Hail King of the Jews; and of the Crown, half is at Paris, and the other half at Constantinople, the which our Saviour Christ had on his Head, when he was nailed on the cross. And the Spears shaft the Emperour of Almany hath; but the head which was put in his side is at Paris, they say, in the holy Chappel: Likewise the Emperour of Constantinople saith, that he hath the Spears head, and I have seen his, but it is greater than that at Paris.

Also at Constantinople lyeth St. Anne our Ladies Mother, whom St. Elene caused to be brought from Jerusalem, and also the Body of St. John Chrysostome, that was Bishop of Constantinople. There lyeth also St. Luke the Evangelist, for his bones were brought from Bethany, where he was buried; and many other Reliques are there: and there is a vessel of Stone, as it were Marble, which men call Hydrius, that evermore droppeth water, and filleth it self every year once. We shall further know that Constantinople is a fair City, and well walled, and is three cornered, and there is an Arm of the Sea that men call Hellespont, and some the Bunch at Constantinople, and some the Breach of St. George: and this water incloseth two parts of the City: and upward to the Sea upon that water was built the great City of Troy, in a fair Plain, but that City was destroyed by the Grecks.

CHAP.

CHAP. II. Of the Islands of Greece.

ABout Grece are divers Iles that men Calabre, Calcas, Settice, Thofozia, Minono, Farion, Polo, Carpate and Lampne: and in this Ile is Mount Athoes that palleth the Clouds. And there are divers Speches, and many Countries that are obedient to the Emperour of Constantinople, that is, Turcoply, Piney, Parde, Comage, and many other: Thrace and Macedony, of which Alexander was King. In this Country was Aristotle born, in a City that men call Stragaris, a little from the City of Tragie; and at Stragaris is Aristotle buried, and there is an Altar on his Tomb, where they make a great Feast every year, as it were a Saint. And upon this Altar the Lords hold their great Counsels and Assemblies; for they think that through the Inspiration of God and him, they have the better Counsel. In this Country are very high Hills: there is hill Olympus, that parteth Macedony and Thracia, whose height reacheth to the Clouds. There is also the Hill Athoes, which is so high that the shadow of it reacheth to Olympus, and it is near threscore and seventeen miles between. And above that Hill is an Air so clear, that no

wind can be felt, neither may any beast live there, the Air is so dry. Some of the Country say, that Philosophers were wont to go up to the top of those Hills, (holding to their Noses a Sponge wet with water, because of the dryness of the Air) and in the out of the Hill write

write letters with their fingers, which when they came again the next year, they found without any default, even as they had written them the year before; whereby it appeareth that those Hills pass the Clouds to the pure Air.

At Constantinople is the Emperors Palace, which is fair and richly built, and therein is a place for Justing made about with Stages, that every man may well see without hindring of one another. Under these Stages are vaulted Stables for the Emperors Horses, and all the Pillars are of Marble. Within the Church of St. Sophie, an Emperor would have laid the body of his Father when he was dead; and as they made the Grave, they found a Body in the Earth, and upon the Body lay a great Plate of fine Gold, and thereupon was written in Hebrew, Greek and Latin Letters, these words, Jesus Christus nascetur de Virgine Maria, & ego credo in eum; that is, Jesus Christ shall be born of the Virgin Mary, and I believe in him. And the date was that it lay in the Earth two hundred years before our Lord Jesus Christ was born, and yet is that Plate in the Treasury of the Church; and it is thought that Hermogenes the wise man writ it.

And although the men of that country be Christians, yet nevertheless they vary from our Faith: for they say, that the holy Ghost proceedeth not from the Son, but from the Father only: neither are they obedient to the Church of Rome, nor to the Pope; but they say, that their Patriarchs have as much power there, as the Pope hath at Rome. And therefore Pope John the xxii. sent Letters to them, how that Christians should be all one, and that they should be obedient to the Pope; and among divers answers, they sent him this for one. Potentiam tuam summam circa subjectos tuos firmiter credimus. Superbitatem tuam sustinere non possumus. Avaritiam tuam satiare non intendimus. Dominus tecum sit, quia Dominus nobiscum est. vale. That is, We believe well, that thy power is great over thy Subjects. We may not suffer thy pride. We are not purposed to fulfil thy covetousness. Our Lord be with thee, for our Lord is with us. Farewell. Other answer might he not have of them. And also they make their Sacrament of the Altar of tharf Bread, because our Lord made it of tharf Bread, when he made his Maundy: and on Shrove-thursday make they their Bread, in token of the Maundy, and they dry it in the Sun, and keep it all the year, and give it to sick men.

men. And they make but one Unction, when they Christen children, and they anoint no sick Men; also they say there is no Purgatory, and that souls shall have neither joy nor pain untill the day of Doom.

And they say, that Fornication is no deadly sin, but a kindly thing, and that men and women should wed but once, and whoso weddeth more than once; their Children are Bastards, and gotten in sin; and their Priests also are Wedded: and they say, that Usury or Simony is no deadly sin, and they sell Benefices of the Church, and so do men of other places; but it is great pity, for now Simony reigneth in the holy Church; God amend it when his will is: and they say, that Lay-men should not sing Mass, but on the Saturday, and on the Sunday: and they fast on the Saturday no time in the year, unless it be Christmass or Easter-even. And they suffer no man that is on this side the Greek Sea, to sing at their Altars; and if it fall out that one do, then they wash their Altar without tarrying, with holy water; and they say, that there should be but one Mass said at one Altar in a day. And they say, that our Lord did never eat meat, but he made a shew of eating. And also they say, that we sin deadly in shaving of our Beards, for the Beard is a token of a man, and a gift of our Lord: and they say, that we sin in eating Beasts that were forbidden in the old Law, as Swine, Hares, and other Beasts.

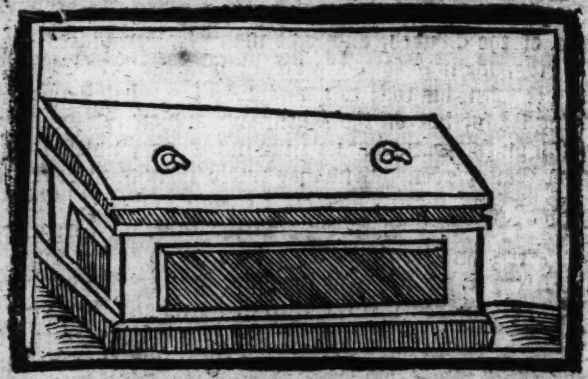
And this they say, that we sin in eating of flesh on the day before Ashwednesday, and in eating of Flesh on the Wednesday, and when we eat Cheese or Eggs on the Friday: and they curse all those that eat no flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patriarchs, Archbishops and Bishops, and he giveth all the Dignities of Churches, and depriveth them that are unworthy. Although it be so, that these touch not any way, nevertheless they shall serve to shew a part of the Customs, Manners, and diversities of countries; And because this is the first Country discordant from the Faith and opposeth the Faith on this side the sea; therefore have I set it here, that ye may see the diversity between our Faith and theirs: for many Men have great liking to hear Report of strange things.

CHAP.

CHAP. III. To come again to Constantinople, for to go towards to the Holy Land.

NOw come we again for to know the way from Constantinople. He that will go through Turkey, he goeth through the City Nika; and passeth through the Gate of Chevitot, which is very high, and it is a mile and a half from Nika: and whoso will, may go by the Breach of St. George, and by the Greek Sea, where St. Nicholas lyeth.



First, men come to the Isle of Silo, and in that Isle groweth Mastick, upon as small Trees as Palm-trees or Cherry-trees. Thence men go through the Isle of Pathmos, where St. John the Evangelist wrote the Apocalyps. You shall also understand, that when our Lord Jesus Christ dyed, St. John the Evangelist was of the age of 32 years, and he lived after the Passion of Christ 43 years, and then died. From Pathmos men go to Ephesim, which is a fair city and near to the sea, and there died St. John, and he was buried behind the Altar in a Tomb, and there is a fair Church: for Christians were wont to hold that place. But in the Tomb of St. John is nothing but Manna, for his body was translated into Paradise: and the Turks hold now the City, and the Church, and all Asia the less, therefore is Asia the less called Turky: and you shall understand that St. John did make his grave there in his life, and laid himself there living alive, and therefore some say he died not, but that he resteth there until the day of Judgment: & there-

-fore

ſoꝛe truly there is a great marvel, foꝛ men may ſee there apparently the Earth of the Tomb many times ſtir and move, as if there were a quick thing under. And from Epheſim men go thꝛough many Iſles near the ſea, unto the city of *Pateran*; where *St. Nicholas* was boꝛn, and ſo to *Marca*, where he by the gꝛace of God was choſen Biſhop: and there is made right good Wine and ſtrong, that men call wine of *Marca*. From thence men go to the Iſle of *Creet* which the Empeꝛoꝛ gave ſometime to *Jonais*. And then men paſs thꝛough the Iſles of *Cophas* and *Lango*; of the which Iſles *Ipocras* was Loꝛd; and ſome ſay, that in the Iſle of Lango is *Ipocras* his daughter, in the manneꝛ of a Dꝛagon, who is an hundꝛed foot long, as men ſay, foꝛ I have not ſeen her, and they of the Iſles call her the Lady of the Country, and ſhe lyeth in an old Caſtle, and ſheweth her ſelf thꝛice in the year, and ſhe doth no man harm, and ſhe is thus changed from a Damſel to a Dꝛagon, thꝛough a Goddeſs that men call *Diana*; and ſome ſay that ſhe ſhall dwell ſo unto the time that a Knight come that is ſo hardy as to go to her and kiſs her mouth; and then ſhe ſhall turn again to her own kind, and be a woman, and after that ſhe ſhall not live long. And it is not long ſince a Knight of the Rhodes, that was hardy and valiant, ſaid that he would kiſs her, and when the Dꝛagon began to lift up her head againſt him, and he ſaw ſhe was ſo hideous, he fled away, and the Dꝛagon in her anger bare the Knight to a Rock, and from thence caſt him into the Sea.

CHAP. IV. Yet of the Dragon.

There

THere was a young Man that will not of the Dragon; he went out of a Ship, and passed through the Isle till he came to the Castle, and entred into a Cave, and went so long till he found a Chamber, and then he saw a Damsel combing her Head, and looking in a glass, and she had much Treasure about her, and he thought her to be a common Woman that dwelled there to Lodge men; and as he stood by the Damsel, the Damsel saw the shadow of him in the Glass, and she turned towards him, and asked him what he would? and he said, He would be her Paramour or Lemman: and she asked him, if he were a Knight? and he said, No: and she said, then he might not be her Lemman: But she bade him go again to his Fellows, and be made a Knight, and come again on the Morrow, and she would come out of the Cave, and then he should kiss her Mouth: And she bade him have no dread, for she would do him no harm, although she seemed hideous to him: she said, It was done by Enchantment: for she said, She was not such as he saw her then. Moreover she said, That if he killed her, he should have all the Treasure, and be her Lord, and Lord of all those Isles. Then departed he from her, and went to his Fellows to the ship, and they made him Knight, and he came again on the morrow to kiss the Damsel: But when he saw her come out of the Cave in form of a Dragon, he had so great dread that he flew to the ship, and she followed him; and when she saw that he returned not again, she began to cry, as one that had much sorrow, and returned again, and soon after the Knight died: and since might no Knight see her but he died presently, But when a Knight cometh that is so hardy as to kiss, he shall not die, but he shall turn that Damsel into her right shape, and shall be Lord of the Country aforesaid.

From thence men go to the Isle of Rhodes, which Isle the Hospitallers held and governed, and that they took before time from the Emperor, and it was wont to be called Colsos, and yet the Turks call it Collos: And saint Paul in his Epistle writeth to them of the Isle Collossenses. This Isle is near one hundred and fourscore miles from Constantinople. And from the Isle of Rhodes men go into Cypress; where are many Vines, that first are red, and after a year they war all white; and those Vines that are most white, are most pleasant: and as men pass that way, is a place where was wont to be a great City that was called

led Salathy; for all that Country was lost through the folly of a young man, who had a fair Damsel whom he loved well, and she died suddenly, and was buried in a Tomb of Marble; and for the great love he had to her, he went in a night to her Tomb, and opened it, and went and lay by her; and a while afterward returned home again; and when it came to the end of nine Moneths, a Voice came to him and said in this manner, as in the next Chapter followeth.

CHAP. V. Of a young Man and his Lemman.

GO unto the Tomb of the same woman that thou hast lyen by, I open it, and behold well that which thou hast begotten on

her, and if thou let her go thou shalt have much harm: and he went and opened the Tomb, and there flew out a Monster right hideous for to see, the which Monster flew about the City and Country, and soon after the City and Country sunk down. From Rhodes to Cypress is five hundred miles and more; but men may go to Cypress and not come to Rhodes, Cypress is a good Isle, and a great, and there are many good Cities. There is an Archbishop at Nichosie, and four other Bishops in the Land. And at Famogast, is one of the best Havens on the sea, that is in the World, and there dwell both Christians and Sarazins, and men of all Nations.

In Cypress is the Hill of the holy Cross, and there is the Cross of the good Thief Dismos, as I said before; and some think there

is half of the Crosse of our Lord, but it is not so, and they do wrong that make men believe so. In Cypress lyeth Saint Simeon, for whom the men of the Country make great solemnity. And in the Castle of Amours lyeth the body of Saint Hillarion, and they carefully keep it: and near Famagost was Saint Bernard born.

CHAP. VI.

Of the manner of hunting in Cypress.

IN Cypress men hunt with Pampeons, that be like to Leopards, and they hunt wild Beasts right well; and they are somewhat bigger than Lyons, and they take wild Beasts more quickly then Hounds. In Cypress the Custom is, that Lords and other men eat upon the Earth, for they make Ditches within the Earth, all about the Hall, deep to the knee, and they pave them; and when they will eat, they go thereinto, and sit there. This they do to be more fresh; for that Land is hotter than it is here. But at great feasts and for Strangers, they set Forms and Boards as they do in this Country, yet they had rather sit on the Earth.. From Cypress men may go by land or by sea to Hierusalem; and in a day and a night he that hath a good wind may come to

to the haven of Tyre, that now is called Sur, for it is at the entrance of Sury. There was sometimes a fair City of Christians, but the Saracins have destroyed the most part thereof, and they kep the Haven very carefully, for dread that they have of Christians, lest men might go right to that haven, and not come to Cypress. But they are glad to go to Cypress to rest them on the Land, or else to buy things needful for their Voyage. Upon the sea side are many Rubies found; and there is the Well that holy Writ speaketh of, fons hortorum, & puteus aquarum viventium; that is, the Well of Gardens, and Ditch of waters living. In this City of Tyre the Woman said to our Lord, Beatus venter qui te portavit, & ubera quæ sugisti: That is Blessed be the body that bare thee, and the paps which gave thee suck. And there our Lord forgave the Woman of Canaan her sins; and there also in that place was the Stone on which our Lord sat and preached; and on the same Stone was founded the Church of St. Saviour. Upon the Sea is the City of Saphen, Sarop, or Sidon; and there was the dwelling of Jonas the Prophet; and there by Elias the Prophet raised the Widows Son. Five miles from Saphon is the City of Sidon; of which City Dido (that was Æneas wife after the destruction of Troy) was Queen: she founded the City of Carthage in Africk, which now is called Didonsart. And in the City of Tyre reigned Achilles the Father of Dido; and a mile from Sidon is Beruth, and from Beruth to Sardena is three days Journey, and from Sardena is five miles to Damasse.

CHAP. VII. Of the Haven called Jaffe.

WHoso will go longer on the sea, and come near to Hierusalem, he must go from Cypress by sea to the Port called Jaffe, for that is the next Haven to Hierusalem: for from that Haven, is but one days Journey and a half to Hierusalem; and that Haven is called Jaffe, and the Town Affe, after one of Noes Sons, that was called Japhath, who founded it: but now it is called Jopa. And ye shall understand that it is the oldest Town of the World; for it was made before Noahs Flood, and there be the Bones of a Gyants side, that be forty foot long.

CHAP. VIII.

Of the Haven of Tyre.

AND who arriveth at the first Haven of Tyre, or of Sury beforesaid, may go by Land if he will to Jerusalem, and then he goeth to the City of Acon in one day, that was called Tholomoda; and was before time inhabited by Christians. It stands in the sea, and is from Venice by sea two Thousand and fourscore miles of Lumbardy, and from Calabre or Dicil is to Acon one thousand three hundred miles of Lumbardy.

CHAP. IX.

Of the Hill Carme.

AND the Isle of Creet is right in the mid-way: and beside the city of Acon toward the sea some 8 hundred furlongs on the right hand towards the South, is the Hill Carme, where Elias the Prophet dwelt, and there was the Order of Carmes, first founded. This Hill is neither great nor high, and at the foot thereof hath formerly been a Christian city called Caiaphas, for Caiphas founded it, but it is now wholly wasted. At the West side of the Hill is a Town that men call Saffre, and it is built upon another Hill. There Saint James and Saint John were born; in memory of whom is a fair Church built. And from Tholomada now called Acon, to a great Hill that men call Ekelt de Tyrees, is an hundred furlongs; and besides the City of Acon runneth a little River that men call Belion: and there near is the Folle of Minor, all round, that is an hundred cubits or shaftments broad; and it is all full of Gravel clear shining; whereof men make clear white Glass; and men come from far Countries by ship, and by Land with carts, to take of the gravel: and if there be never so much taken of one day, on the morrow it is as full again as ever it was, which is a great Marvel; and there is always a wind in the Folle that stirs up the Gravel. And if a man

put

put therein any Metal, as ſoon as it is therein it wareth glaſs; the glaſs that is made of this gravel, if it be put into gravel, turneth again into gravel as it was before. Some ſay, it is a gulf of the Sea of gravel.

CHAP. X.

How *Sampſon* ſlew the King and his Enemies.

ALſo from Acon before-ſaid, men go three days Journey to the City of Philiſtin, that now is called Gaza, which is a rich City, fair and full of folk, and it is a little from the Sea, and from that City brought the ſtrong Sampſon the Gates of the City to an high Hill, and was taken in the ſaid City; and there he ſlew the King in his Seat, and many

thouſand

thousand more with him, for he made an house to fall on them. From thence men go to the City of Cesarien, and so by the Castle of Pallerins, then to Askalon, and to Japhet, and so to the holy City of Jerusalem.

CHAP. XI.

The way by Babylon where the Soldan dwelleth.

AND whoso will go through the Land of Babylon, where the Soldan dwelleth, he may go more securely through these Countries, but must go up to Mount Sinai before he come to Jerusalem, and then return by Jerusalem, and then by Jerusalem: and he shall go from Gaza to the Castle Dayre. And after a man commeth out of Sury, and goeth on, the way is very sandy, and the Wilderness lasteth eight days Journey, wherefore men must provide them of necessary victuals: and that Wilderness is called Archellek: When a man cometh out of this Desart, he entreth into Egypt, and they call Egypt Canopat, and in another Language men call it Mersine: and the first good Town that men come to, is called Beleth, which is at the end of the Kingdom of Alap, and from thence men come to Babylon, and to Cayre: and in Cayre is a fair Church of our Lady, where she dwelt seven years, when she was out of the Land of the Jews, for dread of King Herod. And there lyeth the Body of Saint Barbara Virgin; and there dwelt Joseph when he was sold of his Brethren. And in Babylon Nebuchodonosor put the Children into the fire, because they

they worshipped the true God: these Children were called *Ananias*, *Azarias* and Misael (as the Psalm of Benedicite saith) but Nebuchodonosor called them thus, Sadrak, Misak, and Abednego, that is, God glorious and victorious, God over all Kingdoms, and that was for Miracle, that he made God's Son, as he said, go with those Children through the Fire. There dwelleth the Soldan, for there is a fair City and a strong Castle which standeth upon a Rock. In that Castle are always dwelling to keep the Castle, and to serve the Soldan above eight thousand persons, that take all their provision at the Soldans Court. This I well know, for I dwelt with him a great while a Soldier in the Wars against the Bedians and Arabins, and he would have married me unto a great Princess if I would have forsaken my Faith.

CHAP. XII.

Here followeth of the Soldan and of his Kingdoms that he hath Conquered, which he holdeth still by force.

AND ye shall understand that the Soldan is Lord of seven Kingdoms, which he hath Conquered and gotten to him by strength: and these be they, the Kingdom of Canopat, the Kingdom of Egypt, the Kingdom of Jerusalem, whereof David and Solomon were Kings, the Kingdom of Sury, whose chief City is Damasse or Damascus, the Kingdom of Alape in the Land of Dameth, and the Kingdom of Arabia, which was one of the three Kings that made Offering to our Lord when he was born. Many other Isles he held in his hand. He holdeth Calupgas, that is a great benefit unto him, being among them of Royes Isle. and that Vale is cold. And then men go up to the Mount of St. Katherine, and that is much higher than the Mount of Moses.

And

And this St. Katherine hath no Image in any Church or Castle nor other dwelling place, but there is a Hill of Stones gathered together about the place where she was buryed. There was wont to be a Chappel, which now is wholly cast down, but a great part of the Stones is there left.

And under the foot of Mount Sinai is a Monastery of Monks, and there is the Church of Saint Katherine, wherein be many Lamps burning, and they have oyle enough to eat and to burn, and that they have by Miracle: For they say there come certain

tain of all manner of Birds every year once, like Pilgrims, and each of them bringeth a Branch of Olive, in token of offering, where-of they make much Oyl.

CHAP. XIII.

For to return from Sinai to Jerusalem.

NOW when a man hath visited the holy place of St. Katharine, and he will turn to Jerusalem, if he shall first take leave of the Monks, and recommend him especially to their prayers then these Monks will freely give to Pilgrims Victuals to pass through the Wilderness to Sury, so much as shall last thirteen days Journey. And in that Wilderness dwell many Arabians that men call Bedions and Ascopards: These are Folks that are full of all manner of ill conditions, and they have no Houses but Tents, which they make of Beasts skins as of Camels and other Beasts, which they eat, and thereunder they lie: and they seek to dwell in places, where they may find water, near

the Red Sea, For in that Wilderness is great want of Water: and it falleth out, that where a man findeth water one time, he findeth it not another time. And therefore make they no Houses in those Countreys. These men that I speak of, Till not the Land, for they eat no bread, except it be those that dwell near a good Town, and they roast their Fish and Flesh upon hot stones, against the Sun, and they are strong men and warlike, but they do little but hunt wild Beasts for their sustenance, and they set not by their

lives, therefore they dread not the Soldan, nor ny Prince of the World. And they had great War with the Soldan, at the same time that I was with the Soldan. They bear but a shield and a Spear to defend them with, and they use no other Armour, but they Wind their Heads with a Linnen Cloth.

CHAP. XIV.

When men are passed this Wilderness, then to come again to Jerusalem.

AND when men have passed this Wilderness, to come to Jerusalem, they pass by Bersheba, that was sometime a fair and a rich Town of Christians, and yet is there some of the Churches left: and in that Town dwelt Abraham the Patriarh. This Town of Bersheba was founded by Urias, on whose Wife David begat Solomon the wise, that was King of Jerusalem, and of the Twelve Tribes of Israel. and he reigned forty years: And from thence men go to the Vale of Ebron, that is from thence near twelve miles, and some call it the Vale of Mambre, and it is called the Vale of Tears, forasmuch as Adam in that Vale bewailed an hundred years the Death of his Son Abel, whom Cain slew, And this Ebron was sometime the principal City of the Philistims, and there dwelt Gyants, and it was free, so that all that had done evil in other places were there saved. In Ebron, Joshua and Caleb, and their Company came first to espy how they might

win

win the Land of Promise. In Ebron David reigned first seven years and a half: And in Jerusalem he reigned two and thirty years and a half: and there be the Graves of the Patriarchs Adam Abram, Isaac, and Jacob, and of their Wives, Eve, Sara, Rebekah, and Leah: and they lie in the side of the Hill. And beside this Hill is a right fair Church builded after the fashion and manner of a Castle, which the Saracins keep right well, and they have the place in great Worship for the Holy Patriarchs sake that lie there, neither do they suffer either Christians or Jews to come therein except they have special leave of the Soldan, for they hold Christians and Jews but as Hounds, therefore they come not to that Holy Place, and they call the place Spelunk or Double Cave, or Double Grave, or one lyeth upon another. The Saracins call it in their Language Cariatherba, that is, the place of the Patriarchs: and the Jews call it Abboth, and in that place was Abrahams House, when he sat in his door, and saw three persons, and Worshipped but one, as holy Writt witnesseth saying,, Tres Videt & unum adoravit; that is, He saw three, and Worshipped but one.

CHAP. XV.

Here followeth a little of Adam and Eve, and other things

AND not far from that place is a Cave in a Rock, where Adam and Eve dwelt when they were driven out of Paradise, and there got their Children. And in that same place was Adam made as some men say, for men called that place aforetime the field of Damascé, for it was in the Worship of Damascé, and from thence he was translated into Paradise, as they say, and afterward

ward he was driven out of Paradise and put there again: for the same day that he was put into Paradise, the same day he was driven out; as soon as he had sinned. And there beginneth the Isle of Ebron that lasteth near unto Jerusalem, where the Angel bade Adam that he should dwell with his Wife, and there they begot Seth, of which kindred Jesus Christ was born. And in that vale is the Field where men draw out of the earth a thing which in that Country they call Camball, and they eat it instead of Spice, and bear it to sell, and they say, men cannot dig there so deep nor so wide, but it is at the years end full again up to the sides through the Grace of God. And two miles from Ebron is the Grave of Lot, that was Abraham's Brother.

CHAP. XVI. Of the Dry Tree.

THen a little from Ebron is the Mount of Mambre, of the which Mount the Vale took his name, and there is an Oak Tree, that the Saracins call Dypre, remaining since Abrahams time. This Tree is commonly called the Dry Tree, and they say it hath been from the beginning of the World, and was aforetime green, and did bear Leaves unto the time that our Lord dyed, as did all the Trees of that kind in the World, and yet there are many of those in the World. And some Prophecies say, That a Lord or Prince of the West side of the World shall win the Land of Promise, that is, the Holy Land, with the help of Christians, and he shall worship God under that Tree, and

the

the Tree ſhall wax green and bear Fruit and leaves, through which Miracle many Saraſins and Jews ſhall be turned to the Chriſtian Faith, and therefore they do great Worſhip thereto, and keepit very charily. And yet though it be dry, it hath a great vertue, for certainly he that hath a little thereof about him, it healeth the ſickneſs called the Falling Evil. It hath alſo many other vertues, and therefore is holden very pretious.

CHAP. XVII.

From Ebron to Bethlehem.

FRom Ebron men go to Bethlehem in half a day, for it is but five miles, and it is a very fair way, and through pleaſant Woods. Bethlehem is but a little City, long and narrow, and was walled and enclosed with a great ditch; it hath bin formerly called Ephrata as holy writ ſaith, Ecce audivimus eum in Ephrata, &c. That is, Lo we heard of the ſame at Ephrata. And near the end of the City towards the Eaſt, is a very fair and goodly Church, which hath many Towers and Pinacles very ſtrongly built. Within that Church are four and forty great marble Pillars: and not far from this Church is a Field which flouriſhed very ſtrangely, as you ſhall hear.

CHAP. XVIII.

Of a fair Maiden that ſhould be put to death wrongfully.

THE cauſe is, foraſmuch as a fair Maiden, that was accuſed wrongfully, for that ſhe had done Fornication, for which cauſe ſhe was damned to dye, and to be burnt in that place, to which ſhe was led. And as the wood began to burn about her, ſhe made her Prayer to our Lord, as ſhe was not guilty of that thing, that he would help her, that it might be known.

known to all men. And having thus prayed, she entred the Fire, and those Branches that were burning became Red Roses, and those that were not kindled became white Roses, and these were the first Roses that any man ever saw: And so was the Maiden saved through the Grace of God, wherefore that field is called the Field that God flourished, for that it was full of Roses. Near the Quire of the Church aforesaid, at the right side as men come downward twelve steps, is the place where our Lord was born, which is now built with Marble, and trimmed with Gold, Azure, and other Colours. A little thence, about three paces, is the Crib of the Ox or the Ass, and near that is the place where the Star fell that led the three Kings, Jaspar, Melchior, and Balthasor: these three Kings offered to our Lord Incense, Gold, and Myrrhe, and they met together through the miracle of God in a City called Casak, which is three and thirty days journey from Bethlehem, yet were they at Bethlem the fourth day after they had seen the Star. Under the Cloyster of this Church eighteen degrees, at the right side is a great Pit where the Bones of the Innocents lie, and by that place is the Tomb of Saint Hierome, who translated the Bible and the Psalter out of Hebrew into Latine. And near unto that Church is the Church of Saint Nicholas, where our Lady rested her, when she was delivered of Child: And forasmuch as she had so much milk in her breasts that pained her, she drew it out upon the Red Stones or Marble, and people say, that yet may the traces be seen white upon the Stones. Ye shall understand also, that they that dwell in Bethlehem are Christians, and there are fair Vines all about the City, and great plenty of wine: but their Book that Mahomet gave them, which they call Alkaron, and some call it Massap, and some call it Harme, forbiddeth them to drink any wine: for in that Book Mahomet curseth all that drink of that wine, and all that sell it. And some men say that once he slew in his drunkenness a good Hermit whom he much loved, and therefore he curseth the wine, and them that drink wine, but his malice is turned to himself, as holy writ saith; Et in verticem ipsius iniquitas ejus descendit: That is, His wickedness shall discend on his own head. The Saracins also eat neither Geese nor Swines flesh; For they say, it is brother to a man, and was forbidden in the Old Law. Likewise in the Land of Palestine, and in Egypt they eat little Veal or Beef,

except

except it be so old that it may no more travel or work: not because it is forbidden, but they keep them for tilling their Land.

In this City of Bethlehem was King David born: he was King of the Land of the Jews, and reigned in Hierusalem, and had forty Wives, and three hundred Concubines. And at Bethlehem towards the South side, is a Church of Saint Markoree, that was Abbot there, for whom they had much sorrow when he died: and it was shewed there how he made lamentation when he died: and it is a pitious thing to behold. From Bethlehem to Hierusalem is two miles: and in the way to Hierusalem, half a mile from Bethlehem, is the Church where the Angel told the Shepherds of the Birth of Christ. In that way is the Tomb of Rachel that was Mother to Joseph the Patriarch, who died as soon as Benjamin was born, and there she was buried, and Jacob her Husband set twelve great stones upon her. In this way to Hierusalem are many Christian Churches by the which men go.

CHAP. XIX.

Of the City Jerusalem.

FOr to speak of Hierusalem, ye shall understand that it standeth fair among Hills, and there is neither River nor Well, but water cometh by Conduit from Ebron. And also ye shall understand that at first it was called Jebus, and since it was called Salem, unto the time of David, who called it Hierusalem, and so it is called yet. And about Hierusalem, is the Kingdom of Sury, and thereby is the land of Palestine and Askalon: but Hierusalem is in the land of Jeda, and it is called Judah, for Judas Machebeus was King of that Land: and it bordereth also upon the Kingdom of Arabia on the South side, on the West side on the great sea, on the North side on the Kingdom of Sury, and the sea of Cypress. About Hierusalem are these Cities: Ebron at eight miles, Jericho at six miles, Barsabe at eight miles, Askalon eighteen miles, Jaff at twenty and five miles, Ramatha at four miles.

This Land of Hierusalem hath been in the hands of divers Nations, as Jews, Canaanites, Assyrians, Persians, Macedonians, Greeks, Romans, Christians, Sarasins, Barbarians, Turks and many others. For Christ will not suffer lend sinners long to possess it,

it, be they Christians or others. And now hath that Land been holden by Infidels an hundred years and more, but God grant they may not hold it long.

CHAP. XX.

Yet of this Holy City Jerusalem.

AND ye shall understand that when men first come to Jerusalem, they go first on Pilgrimage to the Church where the holy Grave is, the which was out of the City on the North side, but it is now closed in with the wall of the Town.

And there is a fair Church, round, all flat above, and well covered with Lead: and on the West side is a Fair and strong Tower for Bells: and in the midst of the Church is a Tabernacle, made like a little House, in manner of a half Compass, very richly trimmed with Gold, Azure, and other Colours. On the right side is the Sepulchre of our Lord Christ: and the Tabernacle is eight foot long, five foot wide, and eleven foot high. And it is not long since the Sepulchre was all open, so that any man might then touch it, but because the Folks that came thither, spoiled and brake the stones all in pieces, therefore hath the Soldan made,

made a Wall about the Sepulchre, that no man may touch it. On the left side is a window, wherein are many Lamps lighted; and there hangeth a Lamp burning before the Sepulchre, which they say on Good Friday goeth out by it self, and lighteth again by it self at the hour that our Lord rose from death to life. And within that Church upon the right side of Mount Calvary, where our Lord was Crucified, the Cross was set in a Mortels in the Rock, that is white of colour, and mingled with a little red; and upon that Rock dropped the blood of the wounds of our Lord, when he was nailed on the Cross, and that is called Golgatha; and men go up to that Golgatha upon steps; and in that Mortels was Adams Head found after Noahs Flood; in token that the sin of Adam should be redeemed in the same place: and upon that Rock Abraham offered sacrifice to our Lord; and there is an Altar, and before that Altar lyeth Godfrey of Bouloign, Baldwin, and others that were Christians, and Kings of Jerusalem.

Likewise where our Lord was crucified it was written, Hic deus Rex noster, ante sæcula operatus est salutem in medio terræ, that is, This God our King, before Worlds, hath wrought health in the midst of the Church. Upon this Rock also where the Cross was fixed, is written within the Rock, Quod vides est fundamenta totius mundi, & hujus fidei; that is, That thou seest is the ground of all the World, and of this Faith. He shall understand also, that when our Lord died he was two and thirty years old, and three Months, yet the prophesie of David saith that he should live forty years, when he saw thus, Quadraginta annis proximis fui generationi huic, that is, Forty years was I neighbour to this Generation: and thus it should seem that Prophesie is not true, but it is, For in old time men counted but ten Moneths to a year, of which March was the first, and December the last: but Caius Cæsar that was Emperour of Rome, added to these, two Months more, January and Febuary and ordained the year of twelve Months, that is, three hundred sixty five days without Leap-year, the proper course of the Sun, and therefore after the accounting of ten Moneths to the Year, he died in the fortieth year, and after our years of twelve Moneths it is thirty two years and three Months.

Also within Mount Calvary at the right side, there is an Altar where the Pillar lyeth that our Lord was bound to when he was

scourged and thereby are three other Pillars that always drop water; and some say, that those Pillars weep for our Lords Death. And near this Altar in a place forty steps deep was found the very Cross, by the knowledge of St. Elene, under a Rock, where the Jews had hid it. And they found three Crosses, one of our Lord, and two of the Thieves. These Crosses St. Elene tryed upon a dead body, that did rise as soon as the very Cross of our Lord was laid upon him; and thereby is the Vale of the place where the four Nails of our Lord were hid, for he had two in his hands: and two in his feet, and with one of those Nailes the Emperour of Constantinople did make a Bridle for his Horse to bear him in Battel, by the vertue whereof he overcame his Enemies, and won all the Land of Asia, Turkey, Damasse the more and the less, Sury, Hierusalem, Arabia, Persia, and Mesopotamia, the Kingdoms of Asape, Egypt the high and low, with many other Kingdoms, even almost all unto Indie the less, that then were Christened: And there were at that time many good men and holy Hermits, of whom the Book of the Fathers Lives make mention, but now they are inhabited by Painims and Sarasins: yet when it pleaseth God, as these Lands were lost through the sin of Christians, so through the help of God by Christians they shall be won again. In the middest of this Church is a Tomb, in the which Joseph of Aramathea laid the Body of our Lord when he had taken him off

the

the Crosse, and upon the same place did he wash the feet of our Lord; and that place men say is the middest of the world.

CHAP. XXXI.

Of the Church of the holy Sepulchre.

WIthin that Church by the Sepulchre, on the North side, is the place where our Lord was Imprisoned, and there is a part of the Chain with the which he was bound, and there he appeared first to Mary Magdelen when he was risen from death, and she thought he had been a Gardiner. In the Church of the Sepulchre was wont to be the Canons of Saint Bennet, and they had a Priory, and the Patriarch was their Soveraign: and without the doors of the Church on the right side, as men go up eighteen steps, our Lord said to his Mother, Mulier Ecce filius tuus; that is, Woman, behold thy Son: Deinde dixit Discipulo, Ecce mater tua; that is, Then afterward he said to his Disciple, Behold thy Mother. And these words he said when he hanged upon the Crosse, And upon these steps went our Lord when he bare the Crosse upon his Shoulder: and under these stayers is a Chappel where the Priests sing. And near there is the stone where our Lord rested him when he was weary with bearing of the Crosse. And ye shall understand that before the Church of the Sepulchre is a most strong City; and the great plain that is between the city and the Church on the East side without the Walls of the city, is the Vale of Josaphat, that cometh even to the Walls.

In this Vale of Josaphat, without the city is the Church of St. Stephen where he was stoned to death, and thereby is a gate builded that may not be opened. Through this gate our Lord entred on Palm Sunday upon an Ass, and the gate opened unto him when he would go to the Temple: and in full hard stones there are three steps like the steps of an Ass, which the people say, are the steps of the Ass that our Lord did ride on. Before the Church of the Sepulchre, two hundred paces, is a great Hospital of St. John, in the which Hospital are fifty four Pillars made of Stone. And to go toward the East from the Hospital, is a right fair Church, that men call our Lady the Great; and then is there

another Church by that, that men call our Lady of the Latin: and there it was the that Mary Cleophe and Mary Magdelen rent their Hair when our Lord was put to death.

CHAP. XXII.

Of the Temple of God.

AND from the Church of the Sepulchre, toward the East at seventeen paces, is Templum Domini; That is a fair House, and it is all round, and right high, and covered with Lead. and it is well Paved with white Marble; but the Sarasins will suffer no Christians nor Jews to come therein; for they say, that such sinful men should not come into that holy place: But I was suffered to go in, and into other places, where I would; for I had letters of the Soldan, with his great seal, and commonly other men have but of his Signet; and men bear his Letter with his Seal before them, hanging on a Spear, and men do great worship thereto, and they knéel to it, and adore it, as if it were a God: also those men to whom it is sent, before they take it, do bow thereto, and they take it and lay it upon their heads, and afterward they

kiss

kiſs it, and then they read it, all bowing with great worſhip, and then they proffer them to do all that the bringer will. And in this Templum domini were wont to be Canons Regulars, and they had an Abbot, to whom they were obedient. In this Temple was Charlemain when the angel brought him the Prepois of our Lord when he was circumciſed, and after King Charles brought it to Aeon into our Ladies Chappel.

CHAP. XXIII.

Yet of the Temple of God.

AND ye ſhall underſtand that this is not the Temple that Solomon made, for that Temple laſted but one thouſand one hundred and two years. For Titus, Veſpaſian his Son, that was Emperour of Rome, laid ſiege againſt Hieruſalem, for to diſcomfit the Jews, becauſe they had put Chriſt to death without leave of the Emperour. When he had taken the City, he burnt the Temple, and caſt it down, and took all the Jews, and put to death eleven hundred thouſand, and the reſt he impriſoned and ſold thirty for a penny: For he ſaid that they bought Jeſus Chriſt for thirty pence. And ſince Julian Apoſtata gave leave to the Jews to build the Temple of Hieruſalem again, but he forſook his Law. And when the Jews had builded again the Temple, then came the Earthquake (as God would) and caſt down all that they had made. Since that, Adrian the Emperour, who was of Troy,

made

made Hierusalem again, and the Temple in that same manner that Solomon made it, and commanded that no Jew should dwell there, but Christians: for although he himself was not a Christian, yet he loved the Christians more than other men, save men of his own faith. This Emperour did also enclose and wall the Church of the holy Sepulchre within the City, that before was far without the City, and he would have changed the name of Hierusalem, and called it Helam; but that name lasted not long. And ye shall understand that the Sarasins do worship in that Temple; and they say, that place is holy; and when they go in, they go barefoot; and before I and my Fellows came herein, we put off our Harness, and came barefoot into the Temple; and thought that we ought to do as much or more then they that were Infidels. And this Temple is threescore and three cubits in wideness, and as much in length, and thirty two cubits in height, and covered with Lead, and it is within full of Pillars of Marble. And in the midst of the Temple is an Altar and twenty and four steps of height. This place the Jews called Sanctus Sanctorum; that is, Holy of Holyest: and in that place cometh none but their Prelate that maketh their Sacrifice; and the people sit all about in divers seats as they are in dignity: and there be four Entrings into the Temple, and the doors are of Cypress; and within the East door our Lord said, Here is Jerusalem. And on the north side within the door is a Fountain, and it runneth out: of the which holy writ speaketh, and saith, Vidiaquam egredientem de Templo; I saw water coming out of the Temple. And upon the other side is a Rock that men called sometime Moryach, (but after it was called Belet) and there is the Ark of God, with some Reliques of the Jews. This Ark did Titus carry with him to Rome when he had discomfited the Jews.

In that same Ark were the Ten Commandments, and Aarons Rod, and Moses Rod, with which he parted the Red sea, when the people of Israel passed through on dry foot: And there was the Vessel of Manna, the Clothing and Ornaments, and the Tabernacle of Aaron, and a square Table of Gold, with twelve precious Stones, and a Vess of Jasper graven with four fingers, and eight Names of our Lord within, and seven Candlesticks of Gold, and four Censers of Gold, and an Altar also of fine Gold, and four Lions of Gold, unto the which they had a Cherubim of Gold

twelve

twelve spans long, and a Tabernacle of Gold, and also twelve Trumpets of Silver, and a Table of Silver, and seven Barley Loaves, and many other Reliques that were before the Nativity of Christ.

Upon the Rock slept Jacob when he saw Angels go up, and said, Vere *locus* iste sanctus est, & ego ignorabam; that is, Surely this place is holy, and I wist not. And there the Angel changed Jacobs Name, and called him Israel.

In that same place also David saw the Angel that slew the People with a Sword, and put it all bloody into the Sheath. And on this Rock was S. Simeon, when he received our Lord into the Temple and on this Rock set he him when the Jews would have stoned him, and the Rock rent in two, and in that Cleft he hid him and after came down and gave him light.

And on this Rock sat our Lady and learned her Psalter. There likewise our Lord forgave the sins of the woman that was taken and found in Adultery: And there was our Lord Jesus Circumcised, and there the Angel denounced to Zachary the Nativity of S. John Baptist. And there first offered Melchisedech Bread and Wine and Water to our Lord, in token of the Sacrament that was to come: and there David prayed to our Lord for mercy for him, and for his people, when he saw the Angel slay his people, and our Lord anon heard his prayer, and therefore he would have made the Temple in the place, but our Lord Jesus Christ forbad him by an Angel, for he had committed murther in consenting to the slaying of the good Knight Uriah, for to have his wife; therefore all that he had prepared for the building of the Temple he left to Solomon his Son, and he built it, and prayed to the Lord, that all those that prayed in that place devoutly, and with good heart, that he would hear their prayer and grant that they fervently asked; and the Lord granted it: wherefore Solomon his Son called it the Temple of Counsel, and help of God.

Without the doors of that Temple is an Altar, where the Jews were wont to offer Doves and Turtles; and in that Temple was Zachary slain; and on the Pinacle the Jews set St. James that was the first Bishop of Hierusalem. And a little from this Temple on the right side is a church covered with Lead,

that

Lead, that is called the School of Solomon. Towards the South is the Temple of Salon, which is a great place, and they were the Founders thereof, and of their Order; and in that Templum Domini dwell Canons.

From this Temple toward the East, six and twenty paces in a corner of the City, is the Bath of our Lord: and this Bath was wont to go to Paradise: and not far thence is our Ladies And, and near that is S. Simeons Tomb. Without the Cloyster of the Temple toward the North is a fair Church of St. Anne our Ladies Mother; and there was our Lady conceived: and before that Church is a great Tree, which began to grow that same night. And as men go down from that Church two and twenty steps, lyeth Joachim our Ladies Father, in a Tomb of Stone; and there near was laid sometime St. Anne, but St. Elena did translate her to Constantinople. In this Church is a Well in manner of a Cistern, that is called Probatica piscina, : that hath five Enterings, and into that Cistern an Angel was wont to descend and stir the water, and what man had bathed first therein, after the stirring was made whole, what disease soever he had. There was the Man of the Palsie made whole, who had been sick 8 and 30 years: and there beside was the House of Pilate, and a little from that the House of King Herod, who slew the Innocents.

CHAP. XXIV.

Of Herod the King.

This King Herod was a very wicked man, and a Tyrant: for he did first and formost slay his Wife, whom he loved full well; and for the great love of her he went out of his Wits, and so was he a long time, and afterward he came again to himself. And after he slew his own Children that he had gotten of the said wife, and commanded likewise his second wife to be slain, and a Son that he had begotten of her, and after that he slew his own Mother; and he would also have slain his own Brother, but his Brother dyed suddenly; and thus he did all the ill that he might. And then he fell sick, and when he saw

saw that he should die, he sent for his Sister and all the great Lords of the Country; and when they were there, he did put all the Lords into a Tower, and said to his Sister he wist well that the men of the Country would make no sorrow for him when he was dead; and therefore he made her to swear unto him, that she would smite off the heads of the Lords every one after his death; and then would men of the Country make sorrow for his death in regard of the Noble Mens deaths: and then he made his last Testament. But his Sister fulfilled it not as pertaining unto the Death of the Lords, for as soon as he was dead, she delivered the Lords out of the Tower, and sent every one home to their Houses, and told them what her Brother commanded her to do unto them. And ye shall understand that in that time were three Herods of great name. This of whom I speak was called Herod Ascolonite; and he that did smite off St. John Baptists Head, was called Herod Antipa, and the third was called Herod Agrippa; and he did slay St. James, and put St. Peter in Prison.

CHAP. XXV.

Of Saint Salvators Church.

A little within the City is St. Salvators Church, and therein is Saint John Chrysostomes Arm, and the most part of Saint Stephens Head.

And on the other side, toward the South, as men go to Mount Sion, is a fair Church of Saint James, where his Head was smitten off, and there is the Mount Sion, and a fair Church

of God and our Lady, where she was dwelling, and died, and there was sometime an Abbey of Cannons Regulars, and from that place she was born of the Apostles unto the Vale of Josaphat. And there is the Stone that the Angel bare to our Lady from Mount Sinai; and it is of that colour that the Rock of S. Katherine is of: and there beside is the gate where our Lady when she was with Child went through to Bethlehem.

And at the entering of Mount Sion is a Chappel, and in that Chappel is that great and large Stone, with which the Sepulcre was covered when Christ was laid therein: the which Stone, as it is written, the three Maries saw turned upward when they came to the Sepulchre, and they found an Angel that told them that Christ was Risen from Death to Life: and there is a little Pillar, to the which our Lord was bound and scourged; and there was Annas House, that was Bishop of the Jews at that time; and in that same place denyed S. Peter our Lord thrice before the Cock crew, and there is a part of the Table, at which Christ ate his last Supper with his Disciples: and yet there is the Vessel with Water, out of which the Disciples feet were washed: and near by also is Saint Stephens Grave: and there is the Altar where our

Lord

Lord heard the Angel sing: and there appeared Christ first to his Disciples after his Resurrection, when the Gates were shut, and said. Pax vobis, that is, Peace be to you: and upon that Mount appeared Christ to Saint Thomas, and bad him feel his wounds; and that was eight daies after his Resurrection, and then he believed perfectly, and said, Dominus meus & Deus meus, My Lord, and my God.

In that same Chappel behind the high Altar, were all the Apostles on Whitsunday, when the Holy Ghost descended on them in likeness of Fire; and there God made peace with his Disciples: and there slept S. John the Evangelist on our Lords breast, and saw in his sleep many secret things of Heaven.

Also Mount Sion is within the city, and it is a little higher than the other side of the City, and that City is stronger on the one side than on the other; for in the top of Mount Sion is a fair and strong castle, which the Soldan did cause to be made there.

On Mount Sion was King David buried, and Solomon, and many other Kings of Hierusalem, and there is the place where Saint Peter wept full bitterly, when he had denyed our Lord: and a stones cast from that, is another place where our Lord was judged, for at that time Caiaphas House there; and between the Temple of Solomon and Mount Sion is the place where Christ raised the Maiden from death to life. Under Mount Sion in the Vale of Josaphat, is a Well called Natatory Silo, there was our Lord washed after he was Baptized. And thereby is the Tree on which Judas hanged himself for despair, when he had sold and betrayed Christ.

And thereby is the Synagogue where the Bishops of the Jews and Pharisees came to hold their Councel, and there Judas cast thirty pieces before them, and said peccavi, tradens sanguinem justum; that is, I have sinned, in betraying the Innocent Blood.

CHAP. XXVI.
Of the Field Acheldemack which was bought with the thirty pieces.

ON the other side of Mount Sion, toward the South, a stones cast is the Field that they bought with those thirty pieces for the which Christ was sold, that men call Acheldemack, that is, the Field of blood: in that Field are many Tombs of Christian men, for there be many Pilgrims buried. And also in Hierusalem toward the West is a fair Church, where the Tree grew of which the Cross was made: and thereby is the Church where our Lady met with Elizabeth when they were both with Child, and St. John stirred in his Mothers Womb, and did worship to our Lord his Maker: and under the Altar of this Church is the place where St. John was born, and thereby is the Castle of Emaux.

CHAP. XXVII.
Of Mount Joy.

TWo miles from Hierusalem is Mount Joy, this is a fair place, and there lyeth Samuel the Prophet in a fair Tomb. It is called Mount Joy, for there those that travel, first see Hierusalem. And in the middle of the Vale of Josaphat is a little River that is called Torrens Cedron, over which lies the Tree for men to pass over, of which the Cross was made. In this Vale is a Church of our Lady, and her Sepulcher, and she was threescore and twelve years of age when she died. And there near is the place where our Lord forgave Saint Peter his sins and misdeeds which he had done. Near unto that, is a Chappel where Judas kissed our Lord, that men call Gethsemain, when he was taken of the Jews, and there left Christ his Disciples before his Passion when he went to pray, and

and ſaid, Pater, ſi fieri, poteſt tranſeat a me calix iſta, that is, Father, if it may be done, let this Cup paſs from me. And thereby as a Garden where our Lord ſweat both blood and water: and there is the Tomb of King Joſaphat, of whom the Vale had the Name: and on the ſide of that Vale is the Mount Olivet; and it is called ſo, for there grow many Olive Trees, and it is higher than Hieruſalem; and therefore from that Hill men may ſee into the Streets of Hieruſalem; and between the Hill and the City is nothing but the Vale of Joſaphat, and that is not very large, and upon that Hill ſtood our Lord when he aſcended into Heaven, and yet ſeemeth there the ſtep of his left foot in the ſtone: and there is an Abbey of black Cannons, that was great ſometimes, but now there is but a Church; and a little thence eighteen paces, is a Chappel, and there is the ſtone on the which our Lord God ſate, when he preached and ſaid thus: Beati pauperes ſpiritus quoniam ipſorum eſt regnum cœlorum: that is, Bleſſed be they that are poor in ſpirit, for theirs is the Kingdom of Heaven. And there he taught his Diſciples their Pater-noſter. There alſo is a Church of that bleſſed woman Mary Egyptian, and there is ſhe buried. And upon the other ſide, toward the Eaſt, three bow-ſhoots from thence, ſtandeth Bethphage, where our Lord Jeſus Chriſt ſent Peter and James for to fetch the Aſs on Palm-ſunday.

CHAP. XXVIII.

Of the Caſtle of Bethania.

THere toward the Eaſt is a caſtle that men call Bethania, and there dwelt Simoh the Leper that harboured our Lord, and them that were baptized of his Diſciples, and he was called Julian, and was made Biſhop, and that is he that men call on for good Harbour. In that ſame place our Lord forgave Mary Magdalen her ſins; and there ſhe waſhed his feet with tears, and wiped them with her hair: and there was Lazarus raiſed after he had been four days dead.

CHAP.

CHAP. XXIX.
Of Jericho, and other things.

AT the returning to Mount Oliver, is the place where our Lord wept upon Hierusalem, and thereby our Lady appeared to Saint Thomas after her Assumption, and gave him her Girdle: and thereby is a stone on which our Lord sate often and Preached. And there is Mount Galile, where the Apostles were gathered when Mary Magdalen told them of Christs rising. Between Mount Olivet and Mount Galile is a Church, where the Angel told our Lady when she should die.

And from Bethany to Jericho is five miles. Jericho was sometimes a little City, but it is wasted, and now it is but a little Town: that Town took Joshua through the Miracle of God, and bidding of the Angel, and destroyed it, and cursed those that should build it again. Of that City was Rahab, that common Woman that received the Messengers of Israel, and kept them from the peril of Death, therefore she had a good reward, as Holy Writ saith, Quicunque accipit prophetam in nomine meo, mercedem Prophetæ, &c. that is, he that receiveth a Prophet in my Name, he shall receive the reward of a Prophet.

CHAP. XXX.
Of the Holy places between Bethany and the River Jordan, and other things.

ALso from Bethany men go to the River of Jordan, through the Wilderness, and it is near a daies journey between. Toward the East is a great Hill, where our Lord fasted forty daies: upon this Hill was Christ tempted of the Devil, when he said to him, Command that these stones be made Bread: and there is an Hermitage, where dwelleth certain Christians, called Georgians, for S. George converted them: and upon that Hill dwelled Abraham a great while: and as men go to Jericho sate the sick men crying, Jesu fili David miserere nobis, that is, Jesus the Son of David, have mercy upon us. And two miles from Jericho is the River Jordan.

Jordan. And ye shall understand that the Dead Sea parteth the Land of Juda and Araby; and the water of that Sea is bitter; and it casteth out a thing that men call Aspatam, as great pieces as an Horse: and Hierusalem is two hundred furlongs from the Sea; and it is called the Dead Sea, because it runneth not, neither may any Man or Beast live therein: and that hath been proved many times, for they have cast therein men that were judged to death: nor no man may drink of the water: and if men cast Iron therein, it cometh up again: but if a man cast a Feather therein, it sinketh; which is against kind.

And thereabout grow Trees that bear fruit of fair colour, and seem ripe; but when a man breaketh or cutteth them, he findeth nought in them, but coals and ashes, in token that through the vengeance of God those Cities were burnt with the Fire of Hell.

And some men call that Lake the Lake of Asphaltid, and some call it the Pool of the Devil, and some call it the stinking Pool, for the water thereof stinketh. There sank those five Cities through the wrath of God, that is, Sodom, Gomor, Aldema, Sabome & Segor, for the sin of Sodomy that reigned in them; but Segor through the prayer of Lot was saved a great while, for it stood upon a Hill, and yet appeareth much thereof above the water, and men may see the Walls in clear weather: and in this City of Segor Lot was made

drunk;

drunk by his Daughters, and lay with them; for they thought that God would have destroyed all the World, as he did with Noes Flood; and therefore they lay by their Father, that men might be born them into the World, and at the right side of the sea standeth Lots Wife in a Pillar of Salt, because she loked back when the City sank down.

CHAP. XXXI.

Of Abraham and his Generation.

AND ye shall understand that Lot was Harans Son Abrahams Brother, and Sara Abrahams Wife was Lots Sister: and Sara was ninety years old when she bare Isaac, and Abraham had another Son named Ishmael, that he had gotten of his Maiden Hagar, and he was fourteen years of age when Isaac was born; and when Isaac was eight dayes old, he was circumcised, and his other Son Ishmael was circumcised the same day, and was fourteen years of Age; therefore the Sarasins that be of the Generation of Ishmael, do circumcise them at fourteen years of age, and the Jews that be of the Generation of Isaac, do circumcise them the eighth day of their age.

And into that dead Sea aforesaid, runneth the River Jordan and maketh there an end; and this is within a mile of Saint Johns Church: and a little beneath that same Church westward, were the Christians wont to bathe them: and a mile thence is the River Loth, through which Jacob went, when he came to Mesopotamia.

CHAP. XXXII.

Of the River Jordan.

THis River Jordan is no great nor no deep River, but there is much good Fish therein, and there cometh from Mount Lybany two Wells that men call Jor and Dan, and of them it taketh the Name; and upon the one side of that River is Mount Gelboa; and there is a fair Plain. And on the other side Men go by Mount Lybany, to the Desart of Pharaon. Those Hills part the Kingdom of Sury, and the Country of Phenice.

Phenice, On that Hill grow Cedars, that bear long Apples, which are as much as a mans head: This River Jordan dividеth Galile, and the land of Idumia, and the land of Betron, and it runneth into a Plain that men call Meldam, in the Saracins Language, and in English, Fair; because oft-times there be kept great Fairs: and in that plain is the Tomb of holy Job.

In this River Jordan our Lord was baptized, and there was the Voice of the Father heard, saying; Hic est filius meus dilectus in quo acquiesco, ipsum audita; that is, This is my beloved Son in whom I am well pleased, hear him. And the Holy Ghost descended on him, in likeness of a Dove; and so was there at his Baptism all the Trinity. And through the River Jordan passed the Children of Israel on dry foot, and set up stones in the midst of the water, in token of that Miracle. And also in that River Naaman the Assyrian bathed him, who was Leprous, and he was made whole. And a little from thence is the City of Ay, the which Josua assailed and took. And about the River Jordan are many Churches, where Christians dwell. Also by the River Jordan is the Vale of Mambre, which is a fair Vale and plenteous.

CHAP. XXXIII.

Of many other miracles.

And ye shall further understand, that as we go from the Red Sea, to pass forward to the land of Promise, is a very strong Castle, that men call Carran or Sermoyes, that is the Kings Hill. This Castle did the King of France make, whose name was Bawdewin, who conquered all the Land, and put it into the hands of Christians to keep; and under that Castle is a fair Town that is called Sabaoth; and thereabout dwell many Christians under Tribute.

Then men go to Nazareth, of the which our Lord had his Name; and from Nazareth unto Jerusalem is three dayes journey. Also men go through the Province of Galile, through Romatha, through Sophyn, and over the high Hill of Effrain, where dwelt Hanna that was the Prophet Samuels Mother, and there was he born, and after his Death was buried at Mount Joy, as I have said before.

And after men come to Sybola where the Ark of God was kept under Helie the Prophet. And there made the people of Israel their Sacrifice unto the Lord; and there spake our Lord first to Samuel. There also ministred God the Sacrament. Near thereby, at the right side is Gabaon, Rama, and Benjamin, of the which holy Writ speaketh. After that, men come to Sychem, that some men call Sychar, and that is in the Province of the Samaritans, and sometime there was a Church, but it is all wasted, and it is a fair Vale, and plenteous, and there is a good City that men call Neople, and so from thence it is a daies journey unto Hierusalem; and there is the Well where our Lord spoke to the woman of Samaria: and Sychem is ten miles from Hierusalem, and it is called Neople, that is the new Town, and there is the Temple of Joseph, Jacobs Son that governed Egypt, from thence were his bones brought and laid in the Tomb, and thither came Jews often in Pilgrimage with great Devotion: and in that City was Dinah Jacobs Daughter ravished, for whom her Brethren slew many men: and thereby is the City of Corasin, where the Samaritans make their Sacrifice.

On this Hill would Abraham have sacrificed his Son Isaac: and there near is the Vale of Dothan, and there is the Pit wherein Joseph was cast by his Brethren before that they sold him; and it is two miles to Sychar; and from thence men come to Samary, that men call Sabasten, and that is the chief City of that Country, and in that City was the Seat of the twelve Kings of Israel, but it is not so great as it was; and there was Saint John Baptist buried between two Prophets, Helizius and Abdon, but he was beheaded in the Castle of Marketin, near the dead Sea, and was buried by his Disciples at Samaria; and there did Julian Apostata take his bones and burn them, for he was at that time Emperor; but folk say that Finger with the which he shewed our Lord, saying, Ecce Agnus Dei; that is, Behold the Lamb of God, would not be burnt; and Saint Tecla the Virgin did bring it unto Alphen, that is in the Mountains, in the which place they do it great Worship: and there was Saint John Baptists Head closed into a Wall, but the Emperour Theodosius did take it out, for he found it lapped in a cloth all bloody, and he bare it to Constantinople; and there is yet the one half of the Head: and the Vessel wherein his Head was laid, when it was smitten off, is at Gean, and they do it great Worship. Some say, that Saint Johns Head is at Amiens in Picardy; and some say it is Saint Johns Head the Bishop: I wot not, but to God it is known.

CHAP. XXXIV.

Of the Samaritans.

FRom Sabasten or Samary to Hierusalem, is twelve miles; and among the Hills of this Country is a Well that men call Fons Jacob, that is, Jacobs Well, that changeth his colour four times in a year: for sometime it is red, sometime clear: sometime green, and sometime thick: and the men that dwell there are called Samaritans, and they were converted by the Apostles; yet their Law varieth from the Law of Christians, as also from Jews and Painims. They believe well in one God that shall judge all, and believe the Bible after the Letter, and they lay their heads in red linnen cloth, that they may be known from others; for Sarasins wrap their heads in White cloth; the Christians that dwell there in Blew, and the Jews in Yellow: and in this Country dwell many Jews, paying Tribute as Christians do.

And if ye will know the Letters of the Jews, they are these following, and are thus called; Aleph, beth, gimel, daleth, he, vau, zain, heth, teth, jod, caph, lamed, mem, nun, sameeh, ain, pe, xade, koph, resh, schin, tau.

CHAP.

CHAP. XXXV.

Of Galile.

FRom this Country that I have ſpoken of, men go to the Plain of Galile, and leave the Hill on the one ſide: for Galile is a Province of the land of Promiſe, and in that Province is the City of Naim, of Capernaum and Bethſaida, where Saint Peter and Saint Andrew were born. Some men ſay that Antichriſt ſhould be born at Coraſim; and nouriſhed at Bethſaida, but he ſhall reign at Coraſim; therefore ſaith holy Writ, Væ tibi Coraſim, Væ tibi Bethſaida; that is, Wo be to thee Coraſim, Wo be to thee Bethſaida; But others ſay, he ſhall be born in Babylon; therefore ſaid the Prophet, De Babylonia Colubet exit qui totum mundum devorabit; that is, Out of Babylon ſhall come a Serpent that ſhall devour all the World. Cana, a chief City of Galile is four miles from Nazareth: of which City was the woman of Canaan, of whom the Goſpel ſpeaketh, and there our Lord did his firſt Miracle, when at the Marriage of the Architricline he turned water into Wine. From thence men go to Nazareth, which hath been a great City, but now there is but a little Town, and that unwalled: There was our Lady born, and of this City our Lord took his Name. At Nazareth alſo Joſeph took our Lady to wife, when ſhe was fourteen years of age: There the Angel ſaluted her, ſaying; Ave, gratia plena, Dominus tecum, that is, Hail full of grace, the Lord is with thee. And there was ſometime a great Church, but now there is but a little Room to receive the offerings of Pilgrims. There is the Well of Gabriel, where our Lord was wont to bathe him when he was little. At Nazareth was our Lord nouriſhed; and Nazreth is called the flower of Gardens; and it may well be ſo called, for there was nouriſhed the Flower of Life, even our Lord Jeſus Chriſt. About half a mile from Nazareth is the blood of our Lord, for the Jews led upon him a high Rock, to caſt him down, and ſlay him, but Jeſus eſcaped them, and leapt to another Rock, where ſteps be yet ſeen, which they ſay are the ſteps of our Lord, therefore ſome when they are in danger of Thieves or Enemies, ſay thus:

thus: Jesus autem transiens per medium illorum ibat: and they say these Verses of the Psalter three times, Irruat super eos formido, & pavor in magnitudine brachii. Domine, fiant immobiles quasi lapis, donec pertranseat populus tuus, Domine, & populus iste quem redimisti. And so when this is said, a man may go without any letting. Ye shall understand and know that our blessed Lady bare her Child when she was fifteen years of age, and she lived with him thirty three years and three Months, and after his Passion she lived two and twenty years.

CHAP. XXXVI.

The way from Nazareth to the Mount or Hill of Tabor.

AND from Nazareth the Mount Tabor is three miles, and there our Lord was transfigured before Saint Peter, Saint John, and Saint James. And there they saw spiritually our Lord, Moses and Elias the Prophet. For which cause Saint Peter said, bonum est nobis hic esse, &c. that is, It is good for us to be here, let us make three Tabernacles. And our Lord Jesus Christ bade them that they should tell no man, untill the time that he was risen from death to life. From Mount Tabor, a mile distance is Mount Hermon, and there was the City of Naim; before the Gates of this City our Lord raised the Son of the Widow, that had no more Children.

CHAP. XXXVII.

Of the Sea of Galile.

AND from thence men go to a City, that is called Tiberias, that butteth on the Sea of Galile; and though it be called the Sea of Galile, it is no Sea nor arm of the Sea, for it is but a stream of fresh water, and it is more than a hundred furlongs long, and fifty broad; and therein are many good Fishes; and by that same Sea stand many good Cities: therefore this Sea changeth often his name after the Cities that stand thereupon, but it is all one water or sea; and upon this Sea our Lord walked, and said to Peter when he came on the water, and was near drowned: O exigua fide predite,

dite, quid dubitasti? that is, O thou of little faith, why didst thou doubt?

CHAP. XXXVIII.

Of the Table whereon Christ eat after his Resurrection.

In this City of Tiberias, is the Table that Christ eat on, with his Disciples after his Resurrection, and they knew him by breaking of Bread, as Holy Writ saith, Et cognoverunt eum in fractione panis, that is, they knew him in breaking of bread. And about the Hill of Tiberias, is a City, where our Lord fed five thousand people, with five Barley Loaves, and two Fishes: In that City also did men cast in anger a fire-brand or burning stuck after our Lord, but that same burning

stick did fall on the Earth, and (people say) out of the same stick grew presently a Tree, which is waren a big Tree, and there groweth yet, and the scales of the Tree be all black. Ye shall understand that the River Jordan beginneth under the Hill of Lybany, and there beginneth the land of Promise, and it lasteth unto Bersebe of length, and from the North part to the South is ninescore mile, and of breadth from Jericho to Jaffe, it is forty mile. And ye shall understand that the Land of Promise beginneth at the Kingdom of Sury, and lasteth unto the Wilderness of Araby.

CHAP.

CHAP. XXXIX.
Of strange Manners and divers.

AND in this Country, as in many other Lands beyond the Sea, it is a custom when they have war, that if a City or Castle be besieged so strongly that they can send no Messengers to any Lords for succour, then they write their Letters, and bind them about the necks of Doves, and let them flye their ways, because the Dove is of that nature, that she will return again to the place where she is bred, and thus they do commonly in that country. And ye shall understand that among the Saracins, in many places dwell Christians under Tribute, and they are of divers manners, and have divers Laws, though they be all Christians, and believe all well in our Lord God, the Father, the Son, and the Holy Ghost; but yet they fail in the Articles of our Faith, and they are called Jacobins: for Saint James converted them to the Faith, and Saint John Baptized them: and they say, that men need only to confess their sins unto God, and not unto men; for they say, that God have not one man confess himself to another man. And therefore said David in this manner, Confitebor tibi Domine in toto corde meo; That is, Lord, I will confess my self unto thee with all my heart. And in another place, he saith thus, Peccatum meum cognitum tibi feci;

that

that is my treſpaſſes I have made known unto thee. And in another place, Deus meus es tu, & confitebor tibi: that is, thou art my God, and I will confeſs my ſelf unto thee. And in another place, Quoniam cogitatio hominis confitebitur tibi; that is, The thought of man ſhall be known unto thee. And they read often the Bible and Pſalter but they ſay not in Latin, but in their own Language; for they ſay, that David and other Prophets did ſo, And Saint Auſtin and Saint Gregory ſay, Qui ſcelera ſua cogitat, & converſus fuerit, veniam ſibi credat. That is, Whoſo knoweth his ſin, and turneth, he may believe to have forgiveneſs. And Saint Gregory ſaith thus, Dominus potius mentem quam verbum conſiderat. That is, our Lord taketh more hed to thought, than to word. And Saint Hillarius ſaith, Longorum temporum crimina ictu oculi, &c. That is, ſins that are done of old time, periſh in the twinkling of an eye, if hatred of them be in a mans heart. And therefore they ſay by theſe Authorities, that men ſhould only confeſs them only to God; and this way the Apoſtles taught: but the Popes that came ſince, have ordained that men ſhould confeſs them only to Prieſts and men as they are; and the cauſe is this: For they ſay, that a man that hath ſickneſs, men may give him no good medicine, except they know the kind of ſickneſs: alſo they ſay, a man can give no good advice, except he know the ſin.

For there is a manner of ſin that is grievouſer to one man than it is to another; and therefore it is needful that a man know and underſtand the kind of ſin.

And there be alſo other men that are called Surreyens, and they hold half our Faith, and half the Faith of the Greeks, and they have long Beards, as the Greeks have.

And there be others that men call Georgians, whom Saint George converted, and they do worſhip more the Hallowes of Heaven than others do, and they have their Crowns ſhaven: the Clerks have round Crowns, and the Lay-men have ſquare Crowns, and they hold the Greeks Law. And there be others that men call Chriſtians of girding, becauſe they wear Girdles

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underneath: some others called Nestorians, some Arians, some Nubians, some Gregorians, and some Indians, that are of Prester Johns Land, and every one of those have some Articles of our Belief. But each of them vary from other, and their variance were too much to declare.

CHAP. XL.

For to return again on this side Galile.

NOW seeing I have told you of many manners of men that dwell in the Countries aforesaid, now will I return again to my way, for he that will turn from the Land of Galile that I spake of, to come on this side, he must go through Damas, or Damascus, that is a fair City, and full of good Merchandizes, and it is three days journey from the Sea, and five from Hierusalem: they carry their Merchandises upon Camels, Mules, Horses, Dromedaries, and other manner of Beasts. This City of Damas was founded by Helizeus, Abrahams servant, who before Isaac was born should have been his Heir: and there he named that City Damas. And in that place Cain slew his Brother Abel; and beside Damas is the Mount of Syer: in this City be many Physicians; and that holy man Saint Paul was a Physician there, to heal mens bodies, before he was converted, and after he was a Physician

of

of Souls. And from Damas men go to a place called our Lady of Sardmarch, that is five miles from Damas, and it is on a Rock and there is a fair Church, and there dwell Christian Monks and Nuns in that Church betwæn the City of Darky and the City of Raphano is a River called Sabatory: which some say on the Saturday it runneth fast, and all the week else it standeth still and runneth not, or but a little. And there is another River that on the night frœzeth fast, and upon the day no frost is seen. And so men go by a City that men call Berugh, and there those that will go to Cypress take Ship, and they arrive at the Haven of Sur, or of Tyre, and then go on to Cypress: also men may go right from the Haven of Tyre, and not come at Cypress, but arrive at the some Haven of Greece, and by these ways men come into the Countres before spoken of.

CHAP. XLI.

How a man may go the shortest way to *Hierusalem*.

NOW have I told you the furthest and longest ways by the which men go to Hierusalem, as by Babylon in Eggypt, which is also called Kayre: and Mount Sinai, and many other places, through the which men go to the Land of Promise. Now will I tell you the shortest way to Hierusalem, for many will go the long way, some for want of Company, and many other reasonable causes: and therefore I shall tell you shortly how a man may go with little cost and short time.

A man that cometh from the Land of the West, he goeth through France, Burgony, Lumbardy, and to Venice, or to Gene, or some other Haven of those Marches, and taketh there Ship, and goeth to the Isle Grisse, and so arriveth he in Greece, or else in Port Myroch, or Valon, or Duras, or some other Haven of those Marches, and arriveth to Cypress, and cometh not in the Isle of Rhodes, but arriveth at Famagust that is the chief Haven of Cypress, or else at Lamaton: and then taking Ship again, he passeth beside the Haven of Tyre, and cometh not to Land, and so passeth by all the Havens to the Coast, till he come to Jaffe, that is the next Haven to Hierusalem, for it is but twenty eight miles betwæn. And from

from Jaffe men go to the City of Ramos, and that it is but little thence, and it is a fair City, and beside Ramos is a fair Church of our Lady, where our Lord shewed himself unto her in three shadows, betokening the Trinity; and there near is a Church of St. George, where his Head was smitten off: And then to the Castle of Emaus, and then to the Mount Joy, and from thence Pilgrims see Hierusalem, and then to Mount Modin, and then to Hierusalem. At Mount Modin lyeth the Prophet Malachy, and over against Ramatha is the Town of Donke, whereof the prophet Amos was.

CHAP. XLII.

Of other ways for to go by Land to Hierusalem.

FOrasmuch as many men cannot endure the trouble of the Sea, and better it is to go by Land, although it be more pain; then a man shall go to one of the Havens of Lumbardy, as Venice, or another; and ye shall pass into Greece, or Port Myroch, or another, and ye shall go to Constantinople, and shall pass the Water that is called the Breach of Saint George, that is an arm of the Sea. And from thence ye shall come to Pulveral, and then to the Castle of Synople, and so to Cappadocia, which is a great Countrey wherein are many great Hills: And ye shall go through Turky, and to the City of Nike, the which they won from the Emperour of Constantinople: and it is a fair City, and well walled, and there is a River that is called the Lay: and then men go by the Alpes of Mormount, and through the Vales of Malebrines, and the Vale Ernax, and so more easily to Antioch, which standeth richly on the River. And he that will go another way, he goeth by the Roma Coast, and the Roman Sea: on that Coast is a fair Castle that is called Florage: and when a man hath passed the Hills, he cometh to the City of Meriarch, and to Artose, where is a great Bridge upon the River of Ferne, and that men call Fassor; and it is a great River bearing Ships: and beside the City of Damas is a River that cometh from the Mount of Libany, which is called Alban: at the passage of this River, Saint Eustace lost his two Sons, when he had lost his Wife: and it runneth through

through the Plain of Chalcides; and to the great Sea. Then men go to the City of Fermine, and so to the City of Ferne, and then to Antioch. And that is a fair City and well walled, and it is two miles long, and there is a Bridge over the River, that hath at each Pillar a good Tower, and it is the best City of the Kingdom of Sury. From Antioch men go to the City of Locuth, and so to Geble, and to Tortouse, and thereby is the Land of Lambre, and a strong Castle that men call Mambeke. And from Tortouse, men go to Tripoly on the Sea, and by this Sea men go to Dacres: and there is 2 ways to Hierusalem: by the way on the left hand men come first unto Damas by the river of Jordan, and on the right side men go through the Land of Flagme, and so to the City Caiaphas, in which City Caiphas was Lord, and some call it the Castle Pellerius, and from thence is 4 days journey to Hierusalem, and they go through Cesary Philippi, Jaffe, Ramas, and Emaus, and so to Hierusalem.

CHAP. XLIII.

Yet another way by Land toward the Land of Promise.

NOW have I told you some ways by Land and by Water, how men may go to Hierusalem. And there be many other ways that men go by, after the Countries that they come from, nevertheless they come all to one end. Yet is there a way all by Land to Hierusalem, and pass no Sea but to France or Flanders, but that way is very long and perilous, and of great travel, wherefore few go that way; but he that will go that way, must go by Almaine and Pruse, and so to Tartary. This Tartary is holden by the great Caane, of whom I shall speak afterward, for thither reacheth his Lordship, and all the Lords of Tartary yield to him Tribute. Tartary is a barren Country; and very Sandy, for there groweth little either Corn or other Fruit, but there is a great plenty of Beasts, and therefore they eat flesh without bread, and they sup the Broth, and they drink the milk of all manner of Beasts. And because they have great scarcity

ſcarcity of Wood, they dry the dung of Horſes and of other Beaſts, and burn it for to dreſs their meat by. Princes and other Lords eat but once in the day, and that is very little: and they be foul folk, and of ill liking. In Summer there are many great Tempeſts, and Thunders, that ſlay many men and beaſts: ſometime on the ſudden it is very cold, and again on the ſudden it is very hot. The Prince of the Land they call Roco, and he dwelleth at a City that is called Orda: but very few Strangers do deſire to dwell in that Land, for it is good to ſow Thorns and Weeds in, but other good there is none, as I heard ſay, for I was not that way, but I have been in other Countries marching thereon, as in the Land of Ruſſia, and Niſland, and the Kingdom of Grecon, and Lectow, and the Kingdom Graſten, and in many other places: but I never went that way to Hieruſalem, and therefore I cannot well tell it, for I have underſtood that men may not well go that way but in Winter, when the waters and mires that be in that Land be frozen and covered with Snow, ſo that men may paſs thereon: for were not that Snow, there might no man go in that Land but he were loſt. And ye ſhall underſtand that a man muſt go three days journey from Pruſe to paſs this way, before he can come to the Land of Saraſins.

And if by chance any Chriſtians paſs that way, as once a year they do, they carry their Victuals with them, for they ſhould find nothing there but a manner of food that they call Syles, and they carry their Victuals upon the Ice on Sleds, and Chariots without Wheles, and as long as their Victuals laſt, they may dwell there, but no longer. And when the Spies of the Countries ſee Chriſtians come, they run to the Towns, and Caſtles, and cry aloud, Kara, Kara, Kara; and as ſoon as they have cryed, then do the people arm them. And ye ſhall underſtand that the Ice there is harder then it is here, and every man hath a Stove in his Houſe, and therein they eat and do all things that them needeth; and that is at the North part of the World, where it is commonly cold, for the Sun appeareth not, nor ſhineth but little in that Countrey: And that Land is in ſome places

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so cold, that there may no man dwell therein; and on the South side of the World, it is in some places so hot, that there can no man dwell, the Sun giveth so great heat in those Countries.

CHAP. XLIV.

Of the Faith of the Sarasins, and of the Book of their Law named Alkaron.

FORASMUCH as I have told you of the Sarasins, and of other Lands, I purpose to set down a part of their Law, and of their Belief, as their Book saith that they call Alkaron, and some call that Book Mysap, and some call it Harme, in divers Languages of Countries, which Book Mahomet gave them, in the which Book he wrote among other things, as I have often read and seen, that they that are good shall go to Paradise, and the evil folks to Hell; and so believe all Sarasins. And if a man ask of what Paradise they mean, they say it is a place of delights, where a man shall find all manner of Fruits at all times, and Waters and Rivers running wit Milk and Honey, Wine and fresh water, and they shall all have fair Houses and good, as they have deserved, and those Houses are maid of precious Stones, Gold and Silver, and every man shall have ten Wives and Maidens, and he shall every day once have to do with them, and yet shall they still be Maidens. And they speak often of the blessed Virgin Mary, and tell of the Incarnation, that Mary was learned of Angels, and that Gabriel said to her that she was chosen before all other from the beginning of the World, and that witnesseth well their Book: and Gabriel told her the Incarnation of Jesus Christ, and that she should conceive and bear a Child: and they say, that Christ was a holy Prophet in word and deed, and also meek and right wise to all men, and one not any way blame-worthy: and they say that when the Angel told her of the Incarnation, she had great dread, for she was very young, and there was one in that Country that practised Sorcery, who was called Takina, that with Enchantments could make him like an Angel, and went often and lay with Maidens

dens, and therefore was Mary the more afraid of the Angel, and thought in her mind that it had been Takina, who went to Paidens; and she charged him in the Name of God to tell her if he were the same Takina, and the Angel bade her have no dread, for he was for certain a true Messenger of Jesus Christ.

Also their Book Alkaron saith, that she had a Child under a Palm-Tree: then was she greatly ashamed, and wished her self dead, but as soon as her Child was born, he spake and comforted her saying, Ne timeas Maria; that is, Be not afraid, Mary. And in many other places saith their book Alkaron, that Jesus Christ spake as soon as he was born: and the Book saith that Jesus Christ was sent of Almighty God, to be an ensample to all men, and that God shall judge all men, the good to Heaven, and the wicked to Hell, and that Jesus Christ is the best Prophet of all other, and next to God, and that he was a Holy Prophet, for he gave the blind their sight, and healed all Diseases, he raised men that were dead, and was taken quick into Heaven. And if they may find a Book with Gospels, such as, Missus est angelus, they do it great Worship: and they fast one Month in the year, and eat only at night, and they kep them from their Wives: but they that are sick are not constrained to it. And their Book Alkaron speaketh of Jews, and saith, they are wicked people, for they will not believe that Jesus Christ is of God. Further they say, that the Jews speak falsly of our Lady, and her Son Jesus Christ, in saying that they did not hang him on the Cross. Their Book Alkaron forbiddeth Murther and Theft; and commandeth them to do so to others, as they would have others to do to them: For the Sarasins believe so near our Faith, that they are easily converted when men preach the Law of Jesus Christ. They say also that they know right well by their Prophesies, that their Law of Mahomet shall fail, as the Jews Law doth, and that the Law of Christians shall last to the Worlds end. And if a man ask them wherein they believe, they say that they believe in God Almighty, that is the Maker of Heaven and Earth, and all other things, and without him is nothing done. And at the day of Judgement every man shall be rewarded after his De-

serving and that all things are truth that God spake by the mouth of his Prophets.

CHAP. XLV.
Yet further concerning Mahomet.

ALSO Mahomet had writ in his Book Alkaron, that every Man should have two Wives, or three, or four; but now they have nine, and as many Lemmans as them liketh; and if any of these Wives do wrong their Husbands, he may drive her out of his House, and take in another, but he must give part of his Goods. Moreover, where men speak of the Father, the Son, and the Holy Ghost, they say that they are not three Persons, but one God: for their Book Alkaron speaketh not thereof, nor of the Trinity: but they say that God spake, or else he was dumb; And that God had a Ghost, or else he was not alive, They say Gods Word hath great strength and so saith their Alkaron, and they say that Abraham and Moses were greatly in favour with God, for they spake with him; and Mahomet was a true Messenger of God: and they have many good Articles of our Faith, and some understand the Scriptures, Prophets, Gospels, and the Bible, for they have them written in their Language. In their manner they know holy Writ, but they understand it but after the Letter, and so do the Jews, for they understand it not Spiritually, but after their Letter: and therefore saith Saint Paul, Litera occidit, Spiritus autem vivificat, that is, the Letter killeth, but the Spirit quickneth. The Sarasins likewise say, that the Jews are wicked, for they keep not the law of Moses which he gave them: and also Christians are evil, for they keep not the Commandments of the Gospel, that Jesus Christ sent unto them.

And further, I shall tell you what the Soldan told me upon a day in his Chamber, shutting out all other men, as Lords, Knights, and others, for he would speak with me in Counsel: and then he asked me how Christians governed themselves in our Country: I answered him and said, Right well, thanks be to God: But he said secretly, nay, for he said that our Priests made no Force of Gods Service, for they should

give

give good example to men to do well, and they give ill example; and therefore when the people should go on the Holy days to Church to serve God, they go to the Tavern to sin in gluttony both day and night, eating and drinking as Beasts that wot not when they have enough. He said also, that there was much contention among Christians, and one would defraud another, and they were so proud that they wist not how to clothe them, now short, now long, now strait, now wide, and of all fashions: whereas they should be humble and meek, giving their alms as Jesus Christ did, in whom they believe. He said also that they were so covetous, that for a little mony they would sell their children, sisters, or wives, one man taking other mans wife, and no man keeping his promise: Therefore said he, for their sins hath God given these Lands to our hands, and not through our strength, but all for your sins: For we know certainly, that while ye truly serve God he will help you, so that no Man shall win of you, if that ye serve God as ye ought to do: but while ye live so sinfully as ye do, we have no dread of you for God will not help you. And then I asked him how he knew the state of Christians in that manner: and he said that he knew well the state both of Lords and of Commons, by his Messengers which he sent through all the Countries as it were Merchants, with precious Stones and other Merchandises, to know the manner of every Country. And then he did call again all the Lords into his Chamber to us, and then shewed he unto me three persons that were great Lords of that Country, who shewed unto me the manner of my country and of all Christendom, as though they had been men born in the same parts, and they spake French right well, and the Soldan also; and then I had great marvel of this slander of our Faith: and so they that should be turned by our good examples to the Faith of Jesus Christ, they are drawn away through our evil living; and therefore it is no wonder if that they call us evil, for they say truth: but the Saracins are true, for they keep truly the Commandments of their Alkaron.

CHAP. XLVI.

Of the birth of Mahomet.

And ye shall understand that Mahomet was born at Ithareb in Araby, and his Father was a Painim, and his Mother a Jew; their names was Abdal and Hemma, and they were but poor folk; and he was first a poor drudge; and kept horse: and afterwards he followed Merchandise.

And the Saracins say, he came into Egypt with Merchandise, and Egypt was the same time Christened, and there was a Chappel beside Araby, and there was an Hermit; and when he came to the Chappel that was but a little low House, as soon as he entred, it began to be as great as it were a Palace Gate; and that was the first Miracle that the Saracins say he did in his youth. After began Mahomet to be wise and rich, and became a great Astronomer, and since was the Keeper of the Land for the Prince of Corasan, and governed it all well, in such manner that when the Prince was dead, he married the Lady named Quadiga. And Mahomet fell often into the falling Evil: wherefore the Lady was sorry that she had taken him to be her Husband: and he made her believe that every time he fell so, the Angel Gabriel spake to him, and for the brightness of the Angel he fell down. This Mahomet reigned in Araby, in the year of our Lord six hundred and twenty: he was of the Kindred of Ishmael that was Abrahams Son, whom he begat on Hagar: the other are called Saracins of Sara: but some are called Moabites, and some Ammonites, after Lots two Sons. And ye shall understand that the Turks, Arabins, and Persians do profess the Alkaron, but they vary one from another in many matters. This Mahomet loved well a good man an Hermit, that dwelt in the Wilderness, a mile from Mount Sinai, in the way as men go from Araby to Chalde; a daies journey from the sea whence Merchants of Venice come: and Mahomet went often to this Hermit, for he heard gladly the Hermit preach; but his men were displeased at it, for they travelled sometime all night; wherefore they wished the Hermit dead. So it befell on a night, that Mahomet was sore drunk with strong Wine,

so

so that he fell asleep; then his men took his Sword out of his sheath whiles he lay and slept, and therewith they slew the Hermit, and when they had done, they put up the Sword again all bloody; and upon the Morrow when that he found the Hermit thus dead, he was very angry in his mind, and right wroth, and would have put his men unto death; but they all with one ac-

cord, and with one consent said, that he himself had slain him, when he was drunken, and they shewed him his own sword all bloody; and then he believed that they said truth, and cursed the Wine, and all those that drank it. And therefore Sarasins that are devout, drink no Wine openly, lest they should be reproved, but they drink good Beverage, sweet and nourishing, that is made of Calamels, and thereof is Sugar made.

And it befell sometime that Christians became Sarasins, either through poverty, simpleness, or wickedness; and therefore their Archbishop when he received them, said: Laelles ella Mahomet roses ella; that is to say there is no God but one and Mahomet is his Messenger. And saying I have told you a part of their Law and their Customs. Now I shall tell you of their Letters, with their Names.

First, they have for a almoy, b bethat, c cathi, d delphy e ethoti, f thy, g gatophin, h hecum, i iochi, k kathi, l lothum, m malach, n nahalht, o orthy. p thoziri, q zothii, r ruchelat, s cho imus, t salathy, u yrichom, x mazor, z zalephin, & johetencon;

tencon: these are the names. Four Letters have they yet more for diversity of their Language, forasmuch as they speak so in their throats, as we have in our Language and speech in England: Two Letters more, they also have in their A. B. C. that is to say, y, &, the which are called thrane and zawx.

CHAP. XLVII.

Of divers Countries, and of marvellous Beasts.

AND sithence I have spoken before of the holy land and Countries thereabout, and many ways thither; and to Mount Sinai, and to Babylon, and divers other places which I have spoken of: Now will I speak of strange Beasts, of divers People, Countries and Iles that are parted by the Rivers which run through Paradise terrestre. For Mesopotamia, and the Kingdom of Chalde, and Araby, are between two Rivers, Tigris and Euphrates, & the Kingdom of Media and Persia are between two Rivers, Tigris and Indus: and the Kingdom of Sury Palestine and Femines, are between Euphrates and the Mideteranian Sea. It is of length from Moroch on the Sea of Spain, unto the great Sea: And so it lasteth beyond Constantinople three hundred and twenty miles of Lumbardy, and to the Ocean Sea. In Inde is the Kingdom of Sichem, which is all closed among Hills, and beside Sichem, is the Land of Amazony, wherein dwell none but Women.

And thereby is the Kingdom of Albany, which is a great Land: and it is so called because that men are more white there than in other places. In this Country are great Hounds

and

and ſtrong ſo that they overcome Lyons, and ſlay them. And ye ſhall underſtand that in thoſe Countries are many Iſles and Lands, of all which it were too long to tell, but of ſome I will ſpeak more plainly afterward.

CHAP. XLVIII.

Of the Haven of Gene, for to go by Sea into divers Countries.

NOW he that will go to Tartary, Perſia, Chalde or Inde, he taketh Ship of Gene, or at Venice, or at any other Haven, and ſo he paſſeth by the Sea, and arriveth at Topaſond, that is a good City, that ſometime was called the Haven of Briga, and thereby is the Haven of Perſia, of Media, and of other Marches. In this City lyeth Saint Athanaſius that was Biſhop of Alexandria, and made the Pſalm Quicunque vult.

This man was a great Doctor of Divinity, and of the Godhead, he was accuſed unto the Pope of Rome, that he was an Heretick, and the Pope ſent for him, and put him in Priſon, and while he was in that Priſon he made this Pſalm, and ſent it unto the Pope, and ſaid, if that he were an Heretick then was that Hereſie, for that was his Faith and his Belief: and when the Pope ſaw that what he had ſaid therein, was all our Faith, he anon delivered him out of Priſon, and commanded that Pſalm to be ſaid every day at the beginning of Service; and ſo he held Athanaſius for a good Chriſtian; but he would never after go to his Biſhoprick, becauſe they accuſed him of Hereſie. Topaſond was ſometime holden of the Emperor of Conſtantinople, but a great man that he ſent to help the Country againſt the Turks, did hold it to himſelf, and called himſelf Emperor of Topaſond.

And from thence men go through little Armony, and in that Country is an old Caſtle, that is on a Rock, that men call the Caſtle of Cypreſs; there people ſay, men find an Hawk ſitting upon a Perch right well made, and a fair Lady of Fairy that keepeth it; and he that will watch the ſame Hawk ſeven daies and ſeven nights (ſome ſay, that it is but three days and three nights) alone without any Company, and without ſleep, this fair Lady will come unto him at the ſeven, or at three

daies

daies end, and shall grant unto him the first thing that he shall ask of worldly things, and that hath often bæn proved, the folk say: So upon a time it befell that a man who at that time was King of Armony, that was a right doughty man, watched upon a time; and at the seven days end, the Lady came to him

and bade him ask what he would: For he had well done his duty: And the King answered and said, that he was a great Lord, and in good peace, and was rich; so that he would ask nothing but the continual love of the fair Lady, or to have his will of her. Then this fair Lady answered and said unto him, that he was a fool, for he wist not what he asked, neither might he have her: but he should not have asked of her any worldly thing, for she was not worldly. Then the King saith he would nought else: And she said, sith he would ask nought else, she would grant him and all that came after him three things, and said unto him: Sir King, ye shall be in subjection unto your Enemies, and ye shall have great need of good Cattel. And since that time all the Kings of Armony have bæn in War, and needy, and under tribute of the Saracins.

Also a poor nuns son who watched on a time, asked of the Lady that he might grow rich and happy by Merchandise, and the Lady granted him: but she said to him, that he had ask-

asked his undoing, for great pride that he should have thereof. And this man became so great a Merchant both by Sea and Land, that he was so rich, that he knew not the thousand part of his goods.

Also a Knight of the Templers watched likewise, and when he had done, he desired to have a Purse full of Gold; and whatsoever he took thereof, it should ever be full again: and she granted it him, but she told him that he had desired his destruction, by the great mispending that he should have of the same Purse; and so it befell. But he that shall watch hath great need to keep him from sleep: for if he sleep, he is lost, so that he shall never be seen after. But this is not the right way, but for a marvel.

From Topasond men go to great Armony, to the City Artyron, which aforetime was a fair City, but the Turks have so destroyed it, that there neither groweth Wine nor Fruit. From Artyron, men go to the Hill Sabissocal, and there near is another Hill called Arah, but the Jews call it Thano; where the Ark of Noah rested after the Deluge, and on that Hill a man may see very far in clear weather, for the Hill is full seven miles of height; and some say, they have been there and put their fingers in the holes where the Fiend went out, when Noah said in this manner, Benedicite. But I Judg, that for Snow that is always upon that Hill, both Winter and Sumnter, no man hath ever gone up since Noah was there: but onely one is said to have been there, who brought a Plank that is yet in the Abbey of the Hills foot, for he had great desire to go up that Hill, and when he was at the third part upward, he was so weary that he might not go further, and he rested him and slept; and when he was awake, he was down at the Hill foot, and then prayed he to God, Devoutly, that he would suffer him to go to the upper part of the Hill, and an Angel said, that he should have his desire, and so he did; and since that time no man did ever come there: but a man ought not to believe all things that are spoken of it.

And from thence men go to a City that is called Tanziro, which is a fair and rich City; beside that City is an Hill of Salt, and thereof every man taketh what he will: And there dwell many Christians under Tribute of the Saracins. From thence men go through many Cities, Towns and Villages toward Inde; and then come to a City that is called Calsage,

that is a fair City, and near that is abundance of Corn, Vines and all manner of Fruits; and there met the three Kings together, that went to make their Offering to our Lord in

Bethlehem. From that City men go to another called Carrapage, and Painims say, that Christians may not dwell there, but

but they die ſoon, yet they know not the cauſe. From thence men go through many Countries, Cities and Towns; ſo that it were too long to tell all: and to the City of Carnaa, that was ſometime ſo great, that the Wall was five and twenty miles about, which yet may be ſeen, but it is not inhabited, and at that place endeth the Land of the Emperor of Perſia.

CHAP. XLIX.

Of the Country of Job, and of the Kingdom of Chalde.

On the other ſide of the City of Carnaa, men enter into the land of Job, that is a good land, furniſhed with plenty of all fruits, and it is alſo called Swere. In this Land is the City of Thomar. This Job was a Painim, and alſo he was Coſraas Son, and he held that Land as the Prince thereof, and he was ſo rich that he knew not the hundred part of his goods; And after his poverty God made him richer then ever he was before, ſo that he was King of Idumea, after the death of King Eſau; and when he was King he was called Joab; and in that Kingdom he lived an hundred threeſcore and ten years, ſo that when he died he was two hundred and forty eight years old. And in the land of Job is no want of any thing that is needfull for mans body. There are Hills where men find Manna, which Manna is called Angels Bread, it is white of colour and much ſweeter than Sugar or Honey; and it cometh of the dew of Heaven that falleth on the Herbs, and there it congealeth and waxeth white, and it is uſed in medicines for rich men.

This Land boundeth on the land of Chalde, which is a great land, and there the men are very fair, and well apparelled, as with Cloth of Gold beſet with coſtly Pearls, and many other precious Stones. The women are but hard favoured and go bare-foot, and meanly clad, with a wide and coarſe Coat, but ſo ſhort that it ſcarce covers their knees; their ſleeves are long, down to the foot: They have long black Hair hanging about their ſhoulders, and are nothing lovely to look upon, but I had beſt ſay no more, for I am afraid I ſhall get ſmall thanks for my praiſing of them. In this Land of Chalde aforeſaid is a City called Hur; and in that City was Abraham the Patriarch born.

CHAP. L.

Of the Kingdom of Amazony, where dwell none but Women

NEAR the land of Chalde is the land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to live among them, nor to have rule over them. For aforetime there was a King and men dwelling in that Land, and they had Wives as in other Countries. Now it befell that the King had great War with the Men of Scithy: this King was called Colopius, and he was slain in Battel, and all the Nobles of his Land. When the Queen and the other Ladies of the Land, heard that the King and the Lords were slain, they gathered them together and killed all the men that were left in their Land among them. And when they will have any men to lye by them, they send for them into a country that is near their Land, and the men come and stay there eight days, or as the Woman liketh, and then go they again: And if they have Men-children they send them to their Fathers when they can eat and go, if they have Maid-children they keep them: And if they be of Noble blood, they burn the left Pap away, for bearing of a Shield; And if they be of base degree, they burn the right Pap away, for shooting. For the women of that Country are good Warriours, and are often in pay with other Lords; and the Queen

of

of that Land governeth well the land: this Land is inviroued with Water. Beside Amazony, is the Land of Termagute, that is a good Land and profitable, and for the goodnes of that Land King Alexander did make a City there, and called it Alexandria.

CHAP. LI. Of the Land Ethiope.

On the other side of Chalde, toward the South, is Ethiope, which is a great Land; and ye shall understand that the

Land of Ethiope reacheth Eastward to the great Wilderness Westward

Westward to the Land of Nuby, Southward to the Land Maritane and Northward to the Red Sea: and then is a Paertim that lasteth from the Hills of Ethiope, unto Lidy the high and the low, that lasteth to the great Sea of Spain. In this land on the South, are the folk very black. In this land is a Well that in the day the water is so cold that no man may drink thereof, and in the night it is so hot that no man may abide to put his hand in it. In this Land the Rivers and all the Waters are troubled, and some yield salt for the great heat; and men of that Land are soon drunken, and have little appetite to meat. They have commonly the Flux of the Body, and live not long.

In Ethiope are such men as have but one foot, and they go so fast that it is a great marvel, and that is a large foot, for the shadow thereof covereth the body from Sun or Rain, when they lie upon their backs; and when their children are first born, they look like russet, but when they wax old, then they be all black. In Ethiope is the land of Suba, of which one of the Kings that sought our Lord at Bethlehem was King.

CHAP. LII.

Of Inde the more and the less: of Diamonds, and of their great vertues.

From Ethiope men go through many and divers Countries before they come into Inde: and it is parted into three parts

parts, that is to say, Inde the more, which is a hot Land: and Inde the less which is a temperate Land: and the third part is toward the North, and there it is very cold, so that with great cold frost and ice, the water becomes Chrystal, and upon that groweth the rich Diamonds that are of troubled colour, which Diamond is so hard that no man may break it. Other Diamonds men find in Araby, that are not so good, for they are more soft, and there be some in Cypress. In Macedonia men find Diamonds likewise, but the best are in Inde, and some are many times found in a masse in the Mines where Gold is gotten, when men break the masse in pieces: sometimes men find some as great as a Pease, and some less and those are as hard as those of Inde: sometime there are good Diamonds found in Inde upon the Rock of Chrystal; and also upon the Rock of Adamant in the Sea. And upon other Hills are Diamonds found that are as great as Hazel Nuts, which are square, and pointed of their own kind, and they grew two together, male and female, and are nourished with the Dew of Heaven, and they engender commonly and bring forth other small ones, which encrease and grow all the year. I have many times tryed that if a man keep them with a little of the Rock, and wet them often with the Dew they will grow every year, and the small will war great: And if a man do bear that Diamond on his left side then it is of more vertue, for the strength of their growing is toward the North, that is on the left side as men of those Countries say. To him that beareth the Diamond with him, it giveth hardiness, it keepeth the limbs of the body, it also giveth a man victory over his Enemies, if his cause be right, and it keepeth him that beareth it in good temper, free from strife, riot, ill dreams, sorceries, and enchantments. Moreover, no wild beast shall assail or any way hurt them. This Diamond should be neither bought nor sold, but given freely, for then it is of most vertue. It healeth the Lunatick, and him that is possessed with a Devil: and as soon as any Venome or Poyson is brought near to the Diamond, it moistneth, and begins to sweat. And men may easily polish them, though some think they may not be polished, and men may assay them well in this manner: First, cut them

them on precious Stones. Saphirs, or upon Chriſtal, and then take a Stone that is called Adamant, and lay a Needle before that Adamant, and if the Diamond be good and of vertue, the Adamant draweth not the Needle to it, whiles the Diamond is there. And this is the proof that they make beyond the Sea. But it chanceth ſometime that the good Diamond loſeth the vertue through him that beareth it, and therefore it is needfull for to make it recover the vertue again, or elſe it is of little value.

CHAP. LIII.

Of divers Kingdomes and Iſles in the Land of Inde, and of People there are of a yellow and green colour, and of many ſtrange things.

THere is in Inde many Countries and divers Kingdoms, and it taketh the Name of a River that runneth through it which is called Inde alſo, and there are many precious Stones in the ſaid River and divers other ſtrange things, as Eales of thirty foot long: And men that dwell near that River are of evil colour yellow and green. In that Land of Inde are more than five thouſand Iſles that are inhabited, (beſide divers that are uninhabited) and in each one of thoſe are great plenty of Cities, and much people; for the Indians are of that condition, that commonly they paſs not out

of

of their Land, for they dwell under the Planet Saturn, which maketh his course through the twelve Signes but once in thirty years; yet the Moon passeth through the twelve Signs in one Moneth, and for that Saturn is of so little stirring, therefore men that dwell under it, and in that Climate, have no good will to stir much abroad. But in our Country it is contrary, for we are in a Climate that is under the Moon, and of light stirring, and therefore it giveth us will to much moving and stirring, and to go into divers Countries of the World, for it goeth about the world more swifter than any other Planet doth.

Also men pass through Inde to many Countries by Sea, and then they come to the Isle of Hermes, where Merchants of Venice and of Gene, and of divers other parts of Christendome come to buy their Merchandise. And it is so warm there in that Isle that mens members hang down to their shanks, for the great dissolving of the Body. But men of that Country that know better manners do bind them strait, and anoint them with Ointments, made therefore for to hold them up, whereby they may live more civilly. In this Iland men and women lie all naked in the Rivers, from the beginning of the heat of the day till it be pass noon, and they lie all in the waters but the face, for the great heat that is there

and the women be not ashamed for the men. In this Isle the Ships are without nail or bands of Iron, lest the Rocks of Adamant that are in the Sea should draw the Ships to them. From this Isle men go by Sea to the Isle of Lana, where is great plenty of Corn, and the King of this Isle was sometime so mighty that he held War against King Alexander with great strength: Men of this Isle have many manners of Beliefs and Faith, and have also divers Laws: for some do worship the Sun, some the Fire, some the Trees, and some the Serpents, or any other thing that they first met in the Morning, and some do worship simple Simulacres and Idols, but between Simulacres and Idols is no difference, for they are but Images made to what likeness soever a man may invent: for some Image hath an head like an Ox, and some have three or four Heads, one of a man, or an horse, or an Ox, or any other beast that a man hath seen.

And ye shall understand, that they that worship Simulacres, they worship them for worthy men that were sometime, as Hercules and others, who did many marvels when they lived: for they say, and know well that they are not that God which created all things, but that they are in estimation with God for the marvels they did, and therefore they worship them.

And

And ſo ſay they of the Sun, for it changeth oft times, and giveth ſometime great heat for to nouriſh all things on Earth: and becauſe it is ſo great profit, they know well that is not God, but it is in Gods favour, and he loveth it more than any other thing, and for this cauſe they worſhip it.

Alſo they have their reaſons for other Planets, and for Fire alſo, for it it is profitable and needful. And of Idols they ſay that the Ox is the holieſt that they may find on Earth, and more profitable than any other: for he doth much good, and none ill, and they know well that it may not be without the ſpecial grace of God, and therefore they make their God the one half like an Ox, and the other half like a Man, for Man is the faireſt and chiefeſt Creature in the World. And they do worſhip to Serpens and other Beaſts that they firſt meet in the morning, and namely thoſe beaſts that have good meeting, after whom they ſpeed well all the day after, the which they have proved of long time, and therefore they ſay that this meeting cometh of Gods grace, and therefore they do make Images like unto theſe things, that they might Worſhip them before they meet any thing elſe.

And there are some of them that say some Beasts are better for to meet than others: for Hares, Swine, and other beasts are ill to meet first, as they say. In this Isle of Lana are many wild Beasts, and Rats in that Country are as great as Hounds here, and they take them with Paskiks, for Cats may not take them. From thence men go to a City that is called Sarchis, and it is a fair and good City, and there dwell many true believing Christians, and there be men of Religion. From thence men come to the Land of Lombe, and in that Land groweth Pepper, in a Forrest that is called Tombar, and it groweth in none other place more in all the Country than in that Forrest, and that Forrest is fifty days Journey; and there by the Land of Lombe is the City of Polomes, and under that City is a Hill that men call Polombe, and thereof taketh the City his name.

And so at the foot of the same Hill is a right fair and clear Well, that hath a full good and sweet savour, and it smelleth of all manner of Sorts of Spices. And also at each hour of the day it changeth his savour diversly: and who so drinketh thrice in the day of that Well is made whole of all manner of sickness that he hath, I have sometime drunk of that Well and me thinketh yet that I fare the better: some call it the Well of Youth for they that drink thereof, seem to be young always and have little sickness: And they say that this Well comes from Paradise terrestre, because it is of such Vertue. In this Land groweth Ginger, and thither come many rich Merchants for Spices. In this Country men Worship an Ox, for his great simplicity and meekness, and the profit that is in him, for they make an Ox to labour six or seven years, and ten they eat him, and the King of that Land hath evermore an Ox with him, and he that keepeth him, every day taketh his Feet for the keeping. And also every day he gathereth his Urine, and his Dung into a Vessel of Gold, and beareth it to the Prelate that they call Areth porta paparon, and the Prelate beareth it to the King, and maketh thereupon a great fur, and then the King putteth his hand therein, and they call it gaul, and he anointeth his Front and his Breast therewith, and they do it great worship, and say he shall be fulfilled with the vertue of the Ox before said, and that he is hallowed through ver-

tue

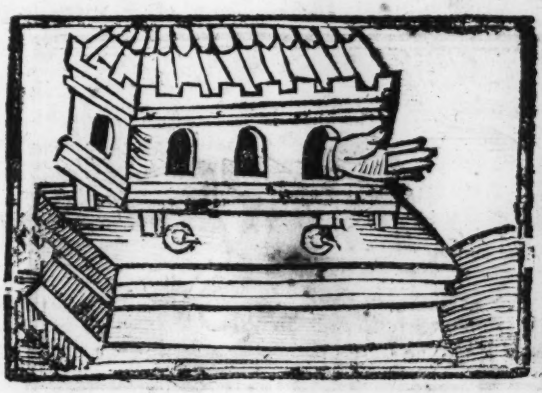
tue of those holy things, as they say, And when the King hath thus done, then other Lords do it, and after them other men according to their degree, if they may have any of the remnant.

In this Country their Idols are half Man and half Or, as in the Figure in the second page before is shewed, and out of these Idols the wicked Spirit speaks unto them, and gives them answer of what thing they ask him: and before these Idols they oft-times slay their Children, and sprinkle their blood on the Idols, and so make Sacrifices. And if any man dye in that Country, they burn them in token of Penance, that he should suffer no penance, if he were laid in the Earth, by eating of worms: and if his Wife have no Children, then they burn her with him, and they say it is good reason, that she keep him company in the other world, as she did in this; but if she have Children she may live with them if she please, also if he will. In this Country groweth good wine, and women drink wine, and men none, and women shave their heads, and not men.

CHAP. LIV.

Of the Kingdome of Mabaron.

FRom this Land men go many a days journey to a Country called Mabaron, and this is a great Kindom, there are many fair Cities and Towns. In this Land lyeth Saint Thomas in a fair Tomb, in the City of Calamy, and the Arm



and

and the hand that he put into our Lords side after his resurrection, when Christ said unto him, Noli esse incredulus, sed fidelis, that is to say, Be not of vain hope, but believe: that same hand lyeth yet without the Tomb bare; and with this hand they give their doms in that Country, to wit, who saith right and who doth not; for if any strife be betwæn two parties, they write their names, and put them into the hand, and then incontniently the hand casteth away the Bill of them that do wrong and holdeth the other still that doth right, and therefore men come from far Countrys to have judgement of causes that are in doubt.

In this Church of Saint Thomas is a great Image, that is a Simulacre, and is richly beset with precious Stones and Pearls; to that Image men come in Pilgrimage from far Countries with great devotion, and there come some Pilgrims that bear sharp knives in their hands, and as they go by the way they slash their shanks and thighs, That the Blood may come out for the love of that Idol, and they say that he is holy that will die for that Idols sake. And there be some that from that time that they go out of their Houses, at each third pace they knæl, till that they come to this Idol; and when they come there, they have Incense, or some other thing to offer to the Idol: and there before that Minster or Temple of this Idol, is a River full of water, and in that River Pilgrims cast Gold, Silver, Pearls, and other precious Stones

with

without number, in ſtead of offerings; and therefore when as the Minſter hath any need of mending: then the Maſter of the Minſter goes unto the River, and takes out thereof as much as is needful for the mending of the Minſter.

And ye ſhall underſtand that when any great Feaſts of that Idol come as the Dedication of the Temple or of the Thoroning of the Idol, all the Country thereabout aſſemble there together: then they ſet the Idol with great Reverence in a Chair richly beſet with Gold and Tapeſtry, and ſo they carry him with great Reverence and Worſhip round about the City; and before the chair goeth firſt in Proceſſion, All the Maidens of the Country go two and two together, and ſo after them go the Pilgrims that are come from far Countries, of the which Pilgrims ſome fall Down before the Chair, and ſo let all go over them, in ſo much that ſome are ſlain, And others have their Arms and Legs broken: This they do for love of the Idol, thinking that the more pain they ſuffer here for their Idol, the more joy ſhall they have in the other World. But a Man ſhall find few Chriſtians that will ſuffer ſo much Penance for our Lords Sake, as they do for their Idol. And nigh before the chair go all the Minſtrels of the Country, which are without number, with great melody.

And when they are come again to the Temple, they ſet up the Idol again in his Throne: And for worſhip of the Idol two

Or

or three are willingly slain with sharp Knives; and the men in that country think they have great Worship, if that holy man which is slain be of their kindred: likewise they say, that all those that are there slain are holy Men and Saints, and they are written in their Letany; and when they are thus slain, their friends burn their bodies, and they take the ashes, and those are kept as Reliques, and they say it is an holy thing, and that they fear no danger while they have of those Ashes.

CHAP. LV.

Of a great Country called Lamory, where the people go naked, and of other things.

From this Country two and fifty days journey, is a Country that is call'd Lamory, and in that Land is great Heat; and it is the Custom there that Men and Women go naked, and they scorn all them that are clad; For they say, that God made Adam and Eve all naked, and that men should have no shame of that God made: And they believe in the same God that made Adam and Eve, and all the World. And there is no woman married, but women are all common there, and they refuse no Man. And they say that God commanded Adam and Eve, and all that come of them, saying, Crescite & multiplicamini;

camini & replete terram. Encreaſe and Multiply, and fill the Earth. No man there may ſay, This is my Wife, nor no woman may ſay, This is my Husband : And when they have children, they give them to whom they will of them that have medled with them.

Alſo the Land is all common, for every man taketh what he will ; for that one man hath now this year, another Man hath the next year. And all the goods, as Corn, Beaſts, and all manner of things in that Country are common. For there is nothing under lock, and as rich is one Man as another ; But they have an evil Cuſtome to eating of fleſh, for they eat mans fleſh more gladly than other. Nevertheleſs, in that Land is abundance of Corn, of Fleſh, of Fiſh, of Gold, of Silver, and of all manner of Good. And thither do Merchants bring

Children for to ſell, and thoſe that are fat they eat, but thoſe that be lean they keep till they be fat, and then are they eaten. And beſides this Iſle of Lamory, is another called Somober, the which is a good Iſle : And there both Men and Women that are of the Nobility, are marked in the Viſage with a hot Iron, that they may be known from other, for they think themſelves the worthieſt of the World, and they have evermore War with thoſe men that are Naked, of whom

I ſpake before. And there are many other Iſles and People: of the which it were overmuch for to ſpeak here.

CHAP. LVI.

Of the Country and Iſle called Java, which is a mighty Land.

AND there is alſo a great Iſle that is called Java, and the King of that Country hath under him ſeven Kings for he is a very Mighty Prince. In this Iſle groweth all manner of Spices more plenteous than in any other place, as Ginger, Cloves, Nutmegs, and other. And ye ſhall underſtond that the Nutmeg beareth the Mace. Alſo in that Iſle is great plenty of

all things ſave Wine. The King of this Land hath a rich Palace and the beſt that is in the world: for all the Stairs of his Hall and Chambers are made, one of Gold, and another of Silver; and all the Walls are plated with fine Gold and Silver, and in thoſe plates are written Stories of Knights, and Battels: and the Flours of the Hall and Chambers are of Gold and Silver; ſo that no man would believe the great riches that are there, except he had ſeen it: And the King of this Iſle is ſo mighty that he hath many times overcome the great Caane of Cathay, which is the mightieſt Emperor that is in the World; there is often war betwæn them, for the great Caane would make him hold his land Tributary of him.

CHAP.

CHAP. LVII.

Of the Kingdom of Pathen or Salmasse, which is a goodly land.

AND for to go forth by the Sea, there is an Isle that is called Pathen, and some call it Salmasse, for it is a great Kingdom, with many fair Cities; In this Land grow Trees that bear Meal, of which men make fair Bread and white, and of good Savour, and it seemeth like as it were Wheat, And there be other Trees which bear Venim, against the which is no Medicine, but only to take of the Leaves of the same Trees, and stamp them, and temper them with Water, and drink it, or else he shall die suddenly, for nothing else may help him. And if ye will know how these Trees bear Meal, I shall tell you: men hew with an Hatchet about the Root of the Tree by the Earth and they pierce it in many places, and then cometh out a Liquor, the which they take into Vessels, and set it in the Sun, and dry it, and when it is dry, they carry it unto the Mill to grind, and thereof is fair Meal and white. Also Honey, Wine, and Venim, are drawn out of other Trees in the same manner, and they put it into Vessels to keep. In that Isle is a dead Sea, which is a water that hath no bottom; and if any man fall therein he can never be found: beside that Sea groweth great Canes, and under their Roots men find precious Stones of a great Vertue, for he that beareth one of those Stones about him, there may no Iron wound him nor draw blood of him and therefore they that have those Stones fight full hardy; for there may no Weapon that is of Iron wound them; therefore they that know the manner, make their weapons without Iron, and so they slay them.

CHAP. LVIII.

Of the Kingdom of Talonach, the King whereof hath many Wives.

ANother Isle there is, that men call Talonack; the same is a great land, and therein is great pleny of Fish, and other goods, as you shall hereafter hear. And the King of that Land hath as many Wives as he will, a thousand and more,

and he never lyeth but once by any one of them: And also in that Land is a great Marvel, for all manner of Fishes of the

Sea come thither once a year, one after another, and they lie near the land: sometime on the land, and so lye three days, and men of that Land come thither and take of them what they will, and then go those Fishes away, and another sort cometh, and lyeth also three days and men take of them: and thus do all manner of Fishes, till all have been there, and men have taken what they will. But no man can tell the cause why it is so: But they of that Country say that those Fishes come so thither to do worship to their King, for they say, he is the worthiest King of all the World, for he hath so many Wives, and getteth so many Children of them. And that same King hath fourteen thousand of Elephants, or more which he

tame

tame, and they be kept for his pleasure by the men of that Country, so that he may have them ready at his hand when he hath any War against any King or Prince, and then he doth put upon their backs Castles and men of War, as the use of that Land is, as other Kings and Princes do thereabout.

CHAP. LX.

Of the Island called Raso, where people be hanged if they be sick past hope of recovery.

AND from this Isle men go to another Isle call'd Raso and the men of this Isle, when their friends are sick, and that they believe surely that they should dye, they take them and hang them up quick on a Tree, and say it is better that Birds, that are Angels of God, eat them, than Worms of the earth. From thence men go to an Isle where the men are of an ill kind, for they nourish Hounds for to strangle men. And when their friends are sick that they think they shall die then do those Hounds strangle them for they will not that they die a kindly death, for then should they suffer too great pain, as they say: and when they are thus dead, they eat their flesh for Venison.

CHAP. LX.

Of the Island of Melk, wherein dwelleth evil people.

FRom thence men go by sea through many Isles, into an Isle called Melk, and there be full ill people, for they have

have none other delight but for to fight and slay men, for they drink gladly mans Blood, which blood they call good, and he that can slay most, is of most Fame among them. And if there be two men at strife, and after be made friends, then must they drink either others Blood, or else the accord is of no value. From this Ile men go to another Ile that is

call'd Tarkonet, where all men are as Beasts, for they are unreasonable, and they dwell in Caves, for they have not Wit to make Houses: These men eat Adders, and speak not, but make

such

such noise as Beasts do one to another: And they make no force of Riches, but of a Stone that is of foury colours, and is called Tarkouet, and in that Isle they know not the Vertue thereof, but they covet it for the fairnes.

CHAP. LXI.

Of the Isle named Macumeran, Where the People have heads like Hounds.

FRom this Isle men go to another that is called Macumeran, which is a great Isle and a fair; and the men and Women of that Country have Heads like Hounds; they are reasonable, and worship an Ox for their God, they go all naked but a little Cloth before their Privy Members; they are good men to fight, and they bear a great Target, with which they cover all their Body and a Spear in their hand And if they take any man in Battel, they send him to their King, which is a great Lord and devout in his Faith: For he hath about his neck on a Chain, three hundred great Pearls, and as the Papists say their Pater noster, and other Prayers, so their King saith every day three hundred Prayers to his God, before he either eat or drink; and he beareth also about his Neck a Ruby Orient fine and good, that is near a foot and five fingers long. For when they chuse their King, they give to him that Ruby to bear in his hand, and then they lead him riding about the City, and then ever after they are sub-

ſubject to him, and therefore he beareth that Ruby alway about his Neck; for if he bear not the Ruby, they would no longer hold him for their King. The great Caane of Cathay hath much coveted this Ruby: but he might never have it neither by war nor by other means: And this King is a full true and vertuous man, for men may go ſafely and ſurely through his Land, and bear all that they will, for there is no man ſo hardy to let them. And from thence men go to an Iſle that is called Silo this Iſle is more than an hundred mile about and therein be many Serpents which are great, with yellow ſtrikes, and they have four feet with ſhort legs, and great claws ſome be five fadome of Length, and ſome of eight, and ſome of ten, and ſome more, ſome leſs, and they be called Crocodiles: and there be alſo many wild Beaſts and Elephants.

Alſo in this Iſle and in many Iſles thereabout are many wild Geeſe with two heads, and there are alſo in that Country white Lyons, and many other ſtrange beaſts: but if I ſhould tell all, it would be too long.

CHAP.

CHAP. LXII.

Of a great Island called Dodyn, there are many men of evil condition.

THere is another Isle, called Dodyn and it is a great Isle, In the same Isle are many and divers sorts of Men who have evil manners, for the Father calleth the Son, and the Son the Father, the Husband his Wife, and the Wife her Husband. And if it be so that the Father be sick, or the Mother, or any Friend, the Son goes soon to the Priest of the Law, and prayeth him that he will ask of the Idol, if his Father shall die of that sickness, or not. And then the Priest and the Son kneel down before the Idol devoutly, and ask him, and he answereth to them: And if he say that he shall live, then they keep him well: and if he say that he shall die, then cometh the Priest with the Son or with the Wife, or any that is a friend unto him that is sick, and they lay their hands over his mouth to stop his Breath, and so they slay him, and then they smite all the body into pieces, and pray all his Friends for to come and eat of him that is dead, and they make a great Feast thereof, and have many Minstrils there, and eat him with great melody.

And so when they have eaten all the flesh, then they take the bones and bury them, all singing with great mirth; and all those of his friends that were not there at the eating of him, have great shame and reproof, so that they shall never more be taken as friends.

And the King of this Isle is a great Lord and mighty, and he hath in many Isles other Kings under him, and in one of these Isles are men that have but one eye, and that is in the

middeſt

middest of their front, and they eat their Flesh fish all raw. And in another Ile are men that have no heads and their eyes are in their shoulders, and their mouth is in their breast. In another Ile are men that have no head nor eyes, and their mouth is in their shoulders. And in another Ile are men that have flat faces without noses, and without eyes, but they have two small round holes in stead of eyes, and

they have flat mouths without lips. And in that Isle are men also that have their faces all flat without eyes, without mouth, and without nose, but they have their eyes and their mouth behind on their shoulders.

And in another Isle are foul men, that have their lips about their mouth so great, that when they sleep in the Sun, they cover all their face with their lips. And in another Isle are little men as Dwarfs, who have no mouth but a little round hole, and through that hole they eat their meat with a Pipe; and they have no tongue neither do they speak, but they blow and whistle, and so make signes one to another. And in another Isle are men with ears hanging unto their shoulders. And in another Isle are wild men with hanging ears, who have feet like an Horse, and they run fast, and they take wild beasts, and eat them. And in another Isle are men that go on their hands and feet like beasts, and are all rough, and will leap upon a Tree like Cats or Apes. And in another Isle are Men that go ever upon their knees marvellously, and have on every foot eight toes. And in another Isle are Folk that are both men and Women, and have members of both, for to Engender with, and when they will, they use one at one time, and another at another time; and they get Children when

when they use the members of a man, and they bear Children when they use the Members of a woman: many other manner of Folk be in the same Isles thereabout, of whom it were too long to tell all.

CHAP LXIII.

Of the Kingdom of Mancie, which is a large Kingdom.

TO go from this Isle toward the East after many days Journey, a man shall come to a Kingdom called Mancy, and this is in great Inde, and it is the most delectable and plentiful land in all the World. In this land dwell Christians and Saracins, for it is a great land; and therein are fair women. And therefore some men call that land Albany, for the white Folk: and there is a City that is called Lazonim, and it is bigger than Paris: and therein are two thousand great Cities,, and many other Towns. In this land no man goeth a begging, for there is no poor man, and there men have Beards as it were Cats. In this Isle are Birds twice greater then they be here, and there is all manner of Victuals good cheap. In this country are white Hens; and they bear no Feathers but Wool, as sheep do in our land, and women of that Country that are Wedded, bear Crowns upon

upon their heads that they may be known by it. In this country they take a beast that is called a Loyze and they kæp it to go into Waters and Rivers and straight way he bringeth forth of the Water great Fishes; and thus they take Fish as much as them nædeth.

From this City men go many days Journey to another City called Cassay, which is one of the fairest in the World, for that city is near fifty mile about, and there is in that City above twelve principal gates without. From thence within three miles is another great city, and within this City are more then ten thousand Bridges, and upon each Bridge is a strong Tower, where the kæpers dwell, to keep it against the great Caane for it boundeth on his land: and on each side of the City runneth a great River, and there dwell Christians and other, for it is a good and plenteous country, and there groweth very good Wines. In this City the King of Mancie was wont to dwell and there dwell yet Religious men. And men go upon the River till they come to an Abbey of Monks a little from the City, and in that Abbey is a great Garden, and therein is sundry sorts of Trees of divers Fruits: In that Garden are divers kinds of Beasts, as Babones, Apes, Marmozets,

Marmozets, and other: and when the Convent have eaten, a Monk taketh the remainder and beareth it into the Garden, ringeth once with a Bell of Silver, which he holdeth in his hand; and anon come all those beasts that I speak of, and many more, near two or three thousand, and he giveth them meat in fair Vessels of Silver: and when they have eaten, he smiteth the Bell again, and they go away: and the Monk saith that those Beasts are souls of men that are dead, and those Beasts, that are fair, are souls of Lords, and other rich men; and those that are foul Beasts, are souls of other Commons: and I asked them if it had not been better to give that relief to poor men; and they said, There is no poor Man in that Country; but if there were, yet were it more Alms to give it to those souls that suffer there their pennance, and may go no farther to get their meat, then to men that have Wit, and may travel for their meat. Then men come to a City that is called Chibens, and there was the first siege of the King of Nancie. In this City are threescore bridges of stone as fair as may be made.

CHAP. LXIV.

Of the Land of Pigmie, the people whereof are but three spans long.

WHEN men pass from the City of Chibens, they pass over a great River of fresh water, and it is near four mile broad, and then men enter into the land of the Great Caane; This River goeth through the land Pigmie, and there men are of little stature, for they are but three spans long, and they are very fair both men and women, though they be little: and they are married when they are half a year old, and they live but eight year, for he that liveth eight year, is holden very old: these small men are the best workmen of Silk and Cotten, and all manner of things that are in the world; and these men travel not, nor Till land, but they have among them great men, as we are to travel for them, and have great scorn of those great men, as we would have of Gyants, or of them if they were among us.

CHAP.

CHAP. LXV.

Of the City of Manke, where a great Navy is.

FRom this land men go through many Countries, cities, and Towns, till they come to a City that men call Manke. In that city is a great Navy of Ships, and they are white as snow, by reason of the colour of the Wood they are made of and they are made as it were great Houses, with Halls and chambers, and other easements.

CHAP. LXVI.

Of the Land named Cathay, and of the great riches thereof.

AND from thence men go upon a River that men call Ceremelan, and this River goeth through Cathay, and doth many times harm when it wareth great, Cathay is a fair country and rich, full of goods and merchandize: thither come Merchants every year for to fetch Spices, and other Merchandise more commonly than they do to other Countries. And ye shall understand that the Merchants that come from Venice, or from Gene, or from other places of Lombardy, or of Italy, they go by Sea and land eleven months or more ere they come to Cathay.

CHAP. LXVII.

Of a great City named Cadon, wherein is the great Palace and Seige.

IN the Province of Cathay towards the East, is an old City. and beside that City the Tartarians have made another City that men call Cadon, that hath xij. Gates, and between each two gates is a great mile, for those two Cities the old and the new is round about twenty miles: In this City is the Palace and Seige of the great Caane: It is a very fair place and great, of which the Walls about be two miles, and within that are many fair places, and in the Garden of that Palace is a very great Hill, on the which is another Palace,

and

and it is the fairest that may be found in any place; and all about the Hill are many Trees bearing divers fruits, and about the Hill is a great Ditch, and there near are many Rivers on each side, and in those are many wild Fowls that he may take and not go out of the Palace. Within the Hall of that Palace are thirteen Pillars of Gold, and all the Walls are covered with rich skins of Beasts that men call Panthers.

These are fair Beasts and well smelling, and by the smell of those Skins, no evil smell may come to the Palace: those Skins are as red as blood, and they shine so against the sun, that a man can scarcely behold them, and those skins are esteemed there as much as gold. In the midst of the Palace is a place made, that they call, the Mountor for the great Caan: that is well deckt with great and pretious stones hanging about: and at the four corners of the Mountor are four Nedders of Gold, and under that Mountor, and about are Conduits of Beverage that they drink in the Emperors Court And the Hall of that Palace is richly deckt and well: and first at the upper end of the Hall is the Throne of the Emperor very high, where he sitteth at meat, at a Table that is well bordered with gold, and that border is full of precious stones, and great pearls, and the greeces on which he goeth up, are of divers precious stones bordered with Gold.

At the left side of his Throne, is the seat of his Wife, a degree lower than he sitteth, and that is of Jasper, bordered with Gold, and the seat of his second Wife, is a degree lower than the first, and that is also of good Jasper, bordered with Gold; and the seat of the third Wife is a degree lower than the second, for always he hath 3 Wives with him wheresoever he is: beside these Wives, on the same side sitteth other Ladies of his kin, each one lower than other, as they are of degree: And all those that are married, have a Counterfeit of a Mans foot upon their Heads, near a cubit long, all made with precious stones, and about they are made with shining Feathers of Peacocks, or such other, in token that they are in subjection of man, and under mans feet; and they that are not wedded have none such. And on the right side of the Emperor sitteth first his Son, the which shall be Emperor after him, and he sitteth also a degree lower then the Emperor, in such manner of Seats as the Emperor sitteth, and by him sitteth other Lords of his kin, each one lower then other, as they are of degree. And the Emperor hath his Table by himself alone, that is made of gold and precious stones, or

of white Chrystal, or yellow bordered with gold, and each one of his Wives hath a Table by her self.

And under the Emperors Table sitteth four Clarks at his feet, that write all that the Emperor saith, be it good or ill. And as great feasts about the Emperors table, and all other Tables in the Hall is a Vine made of Gold, that goeth all about the Hall, and it hath many branches of grapes like to grapes of the Vine: some are white, some are yellow some red some green, and some black: all the red are of Rubies, of Creams, or Allobance: the white are of Chrystal or Byral, the yellow are of Topaces, the green of Emeralds & Chrysolites, and the black are of Quicks and Gerands; and this Vine is made thus of precious stones so properly, that it seemeth that it were a Vine growing And before the board of the Emperor standeth great Lords, and no man is so hardy to speak unto him, except it be Musitians to solace the Emperor. And all the Vessels that are served in his Hall or Chambers, are of precious Stones, and specially at the Tables where great Lords eat, that is to say, of Jasper, Chrystal, Amathist, or fine Gold, and the cups are of Emeralds, Saphirs Topaces, and other of any manner of stones, & silver have they no Vessels, for they esteem but little of Silver to make Vessels of, but they make of Silver, Greeces, Pillars, and Pavements of Halls and Chambers. And ye shall understand that my Fellow and I were in wages with him sixteen moneths against the King of Manchy, upon whom he made War, and the cause was, we had so great desire to see the Nobility of his Court, if it were such as we heard speak of; and truly we found it more rich, and of greater Royalty then ever we heard speak of, and we should never have believed it, had we not seen it: but ye shall understand, the use of eating and drinking is more evil among us then in those countries, for all the commons eat upon skins of beasts on their knees, and eat the flesh of all manner of Beasts, and when they have all eat, they wipe their hands on their Skirts: and they eat but once in the day, and eat but little bread: but the manner of the Lords is full Noble.

CHAP. LXVIII.

Wherefore the Emperour of Cathay is called the great Caane.

AND ye shall understand why he is call'd the great Caane: ye know that all the World was destroyed with Noes Floud, but Noe, his Wife and Children. Noe had three Sons, Sem,

Sem, Cham, and Japhat; Cham, when he saw his Fathers Privities naked when he slept, he scorned it, and therefore he was cursed, and Japhat covered it. These three Brethren had all Land. Then Cham took the best part Eastward, that is call'd Asia. Sem took Africa, and Japhat took Europe. Cham was the mightiest and richest of his brethren, and of him are come the Paynim folk, divers manner of men of those Iles, some headless, and others disfigured: for this Cham the Emperor, they called him Cham and Lord of all: But ye shall understand that the Emperor of Cathay is called Caane, and not Cham; and for this cause: It is not long ago that all Tartary was in subjection and thrall to other Nations about, and they were made Heardsmen to keep beasts, and among them were vij. Linages or Kings: the first was called Tartary, that is the best, the second Linage is called Tamahot, the third Furace, the fourth Vilatre the fifth Semoth, the sixth Menchy, and the seventh Sobeth. These are all holden of the great Caane of Cathay. Now it befell that the first Linage was an old man, and he was not rich, and men called him Chanius. This man lay and slept on a night in his bed, and there came to him a Knight all white, sitting upon a white horse, said to him, Caane, sleepest thou? God that is Almighty sent me to thee, and it is his will that thou say to the vij. Linages, that thou shalt be their Emperor, for you shall conquer all the Land about you, and they shall be in your subjection, as you have been in theirs: and when the morrow came he rose up and told the vij linages, and they scorned him, and said he was a fool: and the next night the same Knight came to the seven Linages, and bade them in Gods behalf to make Chanius their Emperor, and they should be out of all subjection. And on the morrow they chose Chanius to be Emperor, and did him all worship that they might do, and called him Caane as the white Knight called him, and they said they would do as he bade them. Then he made many Statutes and Laws, the which they called Jsakan. The first Statute was that they might be obedient to God Almighty, and believe that he would deliver them out of thraldom, and that they should call on him in all their works. Another Statute was, that all men that could bear arms should be numbred, and to each ten should be a Master, and to a hundred a Master, and to a thousand a Master. Then he commanded to all the greatest and principallest of the vij. Linages that they should forsake all that they had in Heritage or Lordship, and that they

should hold them apaid of that he would give them of his Grace: & they did so. And also he bad them, that each man should bring his eldest Son before him, and slay his own Son with his own hands, and smite off his Head: and presently they did his bidding. And when he saw they made no letting of that he bade them, then he bade them follow his banner, & then he put in subjection all the land about him.

CHAP. LXIX.

How the great Caane was hid under a Tree, and so escaped his Enemies because of a Bird.

AND it befell on a day, that the Caan rode with a few men to see the Land that he had won, and he met with a great multitude of his enemies, and there he was cast down off his Horse, & his horse slain; & when his men saw him at the earth they thought he had been dead, and fled, and the Enemies followed after: and when he saw his enemies were far, he hid him in a bush, for the Wood was thick there, and when they were come again from the Chase, they went to seek among the Wood, if any were hid there, and they found many; and as they came to the place where he was, they saw a Bird sit on a Tree, the which Bird, men call an Owl, and then say they, that there was no man, for the Bird sat there, and so went they away, and thus was the great Caane saved from death, and so he went away on a night to his own men, which were glad of his coming: and from that time unto this day men of that Countrey have that Bird in great reverence, and for that cause they worship that Bird above all other Birds of the world.

And incontient he assembled all his men, and rod upon his Enemies and destroyed them; and when he had won all the lands that were about him, he held them in subjection: And when the Caane had led all the Lords to Mount Belyan, the white Knight came to him in a vision again, and said unto him, Caane the will of God is that thou pass the Mount Belyan, and thou shalt win many lands; and because thou shalt find no passage go thou to the Mount Belyan, that is, upon the Sea side, and knel nine times thereon against the East Worship of God, and he shall shew thee a way how thou shalt pass, and Caane did so, and anon, the Sea that touched the Hill withdrew it self, and shewed him a fair way of nine foot broad between the Hill and the Sea, and so he passed right well with all his men, and then he wan the Land of Cathay,

thay, that is the beſt land and the greateſt of all the World: and for theſe nine knælings, and the nine ſæt of way, the Caane and the men of Tartary have the number of 9 in great worſhip.

CHAP. LXX.

Of the great Caane's Letters, and the writing about his Seal.

AND when he had won the land of Cathay, he died, and then raigned after Cychoco the eldeſt Son of Caane, and his other Brothers went to win them lands in other countries, and they won the Land of Pruſſe, and of Ruſſe, and they call themſelves Caanes; but he of Cathay is the greateſt Lord of the World, and ſo he calls himſelf in his Letters, and ſaith thus, Caane filius Dei excelſi, univerſam terram colentium ſummus Imperator & Dominus Dominantium. That is to ſay, Caane Gods Son, Emperour of all thoſe that till the Land, and Lord of Lords. And the writing about the Great Seal is, Deus in Cœlo, & Caane ſuper terram ejus fortitudo, omnium hominum Imperatoris ſigillum. That is to ſay, God in Heaven, Caane upon Earth the ſtrength, the Seal of the Emperour of all men. And the writing about his Privy Seal is, Dei fortitudo, omnium hominum Imperatoris ſigillum: That is the ſtrength of God, the Seal of the Emperour of all men, Although it be ſo that they be not Chriſtians, yet the Emperour and the Tartarians believe God Almighty.

CHAP. LXXI.

Of the Governance of the Country of the Great Caane.

NOW have I told you why he is called the great Caane: Now ſhall I tell you of the governing of his Court when they make great Feaſts, and he kæpeth four principal Feaſts in the year, the firſt is of his Birth; the ſecond when he is carried to the Temple to be Circumciſed; the third is of his Idols, when they begin to ſpeak: and the fourth when the Idol beginneth firſt to do Miracles, and at thoſe times he hath men well arrayed by thouſands, and by hundreds, and each one knows what he ſhall do. For there is firſt ordained 4 thouſand rich Barons and mighty, for to ordain the feaſt, and to ſerve the Emperour; and all theſe Barons have crowns of gold well deckt with precious ſtones and Pearls, and they are clad in cloth of Gold & Camathas, as richly as they may be made: they may well

hat-

have such cloaths, for they are there of less price then woollen cloth his here. And those four thousand Barons are parted into four parts and each company is clad in divers colours very richly; and when the first thousand is passed, and hath shewed themselves, then come the second thousand, and then the third thousand, and then the fourth; and none of them speaketh a word. And on the one side of the Emperours Table sitteth many Philosophers of many Sciences, some of Astronomy, Negromancy, Geometry, Pyromancy, and many other Sciences, and some have before them Astrolobes of gold and precious stones, full of Sand or of Coals burning; some have Horologies well dight and richly, and many other Instruments after their Sciences; and at a certain hour when they see time, they say to men that stand before them, Make peace; and then say those men with a loud voice to all the Hall, Now be still a while; and then saith one of the Philosophers, Each man make reverence, and incline to the Emperour, that is Gods Son, and Lord of the world for now is time and hour: and then all men bow to him, and knæl on the Earth, and then the Philosopher biddeth them rise up again; and at another hour, another Philosopher biddeth them put their finger in their Ears, and they do so; and at another hour another Philosopher biddeth that all men should lay their hands on their Heads, and they do so: and then he biddeth them take them away, and they do so: and thus from hour to hour they bid divers things. And I asked privately what it should mean, and one of the Masters said, that the bowing and the knæling on the earth at that time hath this token, that all those men that kneeled so, shall evermore be true to the Emperor, that for no gift nor threatning they shall never be Traytors nor false to him: and the putting of the finger in the Ear hath this token, that none of those shall hear any ill spoken of the Emperor, or his Councel. And ye shall understand that men bring nothing, as cloaths bread, drink, nor no such things to the Emperor, but at certain hours that the Philosophers tell; & if any man raise war against the Emperor in what country soever it be, these Philosophers know it soon, and tell the Emperor, or his Councel, and he sendeth men thither, for he hath many men. Also he hath many men that keep birds, as Gerfaulkens, Sparhawks, Fawkens, Gentles, Lavers, Sacres, Popinjayes that can speak, and many other: He hath ten thousand Elephants, Babions, Marmozets

Warmozets and other, and ye hath ever about him many Phisitians, more then 200 that are Christian men, and Saracins, but yet he trusteth more in Christian men than in Saracins. And there is in that Country many Saracins that are converted to the faith, through the preaching of good Christian men that dwell there, and there are many that will not be known they are Christians.

CHAP. LXXII.

Of the great riches of the Emperor, of his dispending.

This Emperor is a great Lord, he may dispend what he will without number, because he spendeth neither Silver nor Gold and maketh no Money but of Leather or Skins, and this same money goeth through all his Land, and of the Silver and Gold buildeth he his Palace: and he hath in his Chamber a Pillar of Gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his Chamber by night: and he hath many other precious stones and Rubies, but this is the richest.

This Emperour dwelleth in the Summer toward the North, in a City that men call Saydus, and there it is very cold; and in the Winter he dwelleth in a City that men call Camalach, and there it is very hot, but for the most part he is at Cadon, that is not far from thence.

CHAP. LXXII.

Of the Ordinance of the Lords of the Emperour, when he rideth from one Country to a other to War.

And when the great Caane doth ride from one Country to another, they ordain 4 Hosts of People, of which the first goeth before a daies Journey, and that Host lyeth at even where the Emperor shall lie on the morrow, and there is plenty of Victuals. And another host cometh at the right side of him, and another at the left side, and in each Host is many men, and then cometh the fourth Host behind him a Bow draught, and there is more men in that, then in any other. And ye shall understand that the Emperour rideth on no Horse; but when he will go to any secret place with a small Train, where he will not be known, then he rideth in a Chariot with 4 Wheels, and thereupon is a Chamber made of a tree that men call Lignum Aloes, that cometh out of Paradise Terrestre, and that chamber is covered with fine Gold, and precious Stones and Pearls,

Pearls, and four Elephants, and 4 Oxen all white go therein, and 5 or 6 great Lords ride about him, so that none other man may come nigh him except the Emperour call'and, and in the same manner with a Chariot, and such Train, rideth the Empress by another side, and the Emperors eldest Son in that same array, and they have so many people, that it is a great marvel for to see.

CHAP. LXXIV.

How the Empire of the great *Caane* is divided into twelve Provinces, and how they do cast Incense in the fire, where the great *Caane* passeth through the Cities and Towns, in worship of the Emperour.

THe land of the great Caane is divided into twelve Provinces and every Province hath more then two thousand cities and towns. And when the Emperor rideth through the country, as he passeth through cities and towns, each man maketh a fire before his house, and casteth therein Incense, and other things that give good smell to the Emperor. And if any men of Religion that are Christian men dwell near where the Emperor cometh, they meet him with Processien, with cross and holy water, and they sing Veni creator Spiritus, with loud voice: & when he seeth them coming, he commandeth the Lords to ride near to them to make way, that the Religious men may come to him; & when he seeth the cross, He doth off his Hat that is made of precious stones, and great Pearls, and that Hat is so rich, that it is a marvel to tell, and then he inclineth to the Cross, and the Prelate of the Religious men saith Orisons before him and giveth him the blessing with the Cross, and he inclineth to the blessing full devoutly: and then the Prelate giveth him some fruit, to the number of nine Pears or Apples, or other fruit, in a Platter of Gold, and then the Emperor taketh one thereof, and the other he giveth to his Lords: for the manner is such there, that no strange man may come before the Emperor, but he gives him somewhat, after the old Law, that saith, Non accedit conspectu meo inanis, that is to say, No man comes into my sight empty. And then the Emperor biddeth those Religious men that they go forth, so that men of his Host defile them not; and those Religious men that dwell where the Empress or the Emperors Son cometh, they do in the same manner.

CHAP.

CHAP. LXXV.

How the *Caane* is the mightiest Lord of all the World.

THis great Caane is the mightiest Lord of the world, for Prester John is not so great a Lord, nor the Soldan of Babylon, nor the Emperor of Persia. In this land a man hath an hundred wives, some forty, and some more, some less, and they take of their kin to wives, all save their Sisters, their Mothers and Daughters; and they also take their Step-mother, if their Father be dead; & men and women have all one manner of cloathing, so that they may not be known: but the women that are married, bear a token on their heads, and they dwell not with their Husbands, but he may lye by any as he will; They have plenty of all manner of beasts save Swine, for they will keep none: and they believe in God that made all things, and yet have they Idols of Gold and Silver, and to those Idols they offer their first milk of beasts.

CHAP. LXXVI.

Yet of other manners of this Country.

THe Emperour the great Caane hath three Wives, and the principal wife was Prester Johns Daughter. And the people of this country begin to do all their things in the new Moon, and they worship much the Sun and the Moon; those men ride commonly without Spurs, and they hold it a great sin to break one bone with another, and to spill Milk on the ground, or any other liquor that men may drink: and the most fault that they may do, is to pis in the Houses where they dwell; and he that pisseth in his House shall be slain: and of that sin they shrive them to their Priests, and for their Pennance they give Silver, and the place where they have pissed shall be hallowed, or else may no man come there. And when they have done their Pennance, they shall pass through a fire or two, to make them clean of their sins: when they have eaten they wipe their Hands upon their skirts, for they have no Table-cloaths, except it be very great Lords: and when they have all eaten, they put their Dishes or Platters not washed, into a Pot or Cauldron with the flesh that is left when they have eaten, untill they will eat another time: and rich men drink Milk of Mares, Asses, or other

beasts, and other Beverage, that is made of Milk and Water together, for they have neither Beer nor Wine. And when they go to War they War full wisely, and each man of them beareth 2 or 3 Bows, and many Arrows, and a great Hatchet. Gentlemen have short Swords, & he that fleeth in Battel they slay him, & they are ever in purpose to bring all the land in subjection to them; for they say, it is Prophesied that they shall overcome by shot of Archers, and that they shall turn men to their Law, but they wot not what men they shall be: and it is great peril to pursue the Tartarians when they flee, for they will shoot behind and slay men, as well as before; and they have small eyes as little Birds, and they are commonly false, for they hold not their promise. And when a man shall dye among them, they strike a Spear in the earth beside him; and when he draweth to the death, they go out of the House till he be dead, then they put him into the Earth in the Field.

CHAP. LXXVII.

How the Emperour is brought unto his Grave when he is dead.

AND when the Emperor is dead, they set him into a Cart, in the midst of his Tent; and then set before him a Table covered with a cloth, thereupon they set flesh and other meat, and a Cup full of Mares Milk, and they set a Mare with a Colt by him, and a Horse sadled and bridled, and they lay upon the Horse Gold and silver, and all about him they make a great Pit, and with all the things they put him therein, as the Tent, Horse, Gold and Silver, and all that is about him: and they say when he cometh into another World, he shall not be without an House, nor horse, nor Silver, nor Gold, and the Mare shall give him Milk, and bring forth more Horses till he be well stored in another World: and one of his Chamberlains or Servants is put with him in the Earth, for to do him service in the other World; for they believe that when he is dead, he shall go to another World, and be a greater Lord there then here; and when he is laid in the Earth, no man may be so hardy for to speak of him before his Friend.

CHAP. LXXVIII.

VVhen the Emperour is dead, how they chuse and make another.

AND when the Emperor is dead, seven of the Kindred gather them together, and they touch his Son or the next of his blood,

blood, and they say thus, We will; and we ordain, and we pray thee, that thou wilt be our Lord and Emperor: and he enquireth of them, and saith, If ye will that I raign over you, then must you do all that I bid you. And if I bid that any shall be slain, he shall be slain: and they answer all with one loud voyce, All that ye bid shall be done. Then says the Emperor, From henceforth my word shall cut as my Sword: and then they set him in a Chair and Crown him, and then all the good Towns thereabout send to him presents, so much, that he shall have more then an hundred Camell laden with Gold and Silver, beside other Jewels that he shall have of Lords, as precious Stones and Gold without number, and Horses, and rich cloaths of Camacas and Tarius, and such other.

CHAP. LXXIX.

What Countries and Kingdomes be next to the Land of Cathay, and the Fronts thereof.

This land of Cathay is in Asia the deep, and this same Land reacheth towards the West upon the Kingdom of Sercie, the which pertained some time to one of the three Kings that went to seek our Lord in Bethlem; and all those that come of this kin are Christian men. These men of Tartary drink no Wine In the Land of Corosayme, that is, at the North-side of Cathay, is a very great plenty of goods, but no Wine, the which hath at the East side a great Wilderness, that lasteth more then a hundred daies Journey, and the best City of that land is called Corosaym: And after the name of that City is the land called: and men of this land are good Warriours, and hardy; and thereby is the Kingdom of Comayne, this is the most and the greatest Kingdom of the World, but is not all inhabited; for in one place of the land is so great cold, that no man may dwell there for cold: and in another place is so great heat, that no man may dwell there: and there are so many Faiths, that a man cannot tell on what side he may turn him: and in this land are few trees bearing fruit. In this Land men lie in Tents, and they burn dung of Beasts for lack of wood. This land descendeth toward Pruse and Ruse, and through this land runneth the River Ethel that is one of the greatest Rivers of the World, and it is frozen so hard every year, that men fight thereupon in great Battels on Horse, and Foot-men more then a hundred thousand at once. And a little from that River is the great Ocean, that they call Maure; and between this Maure and Aspy,

is a very streight passage to go toward Inde, and therefore King Alexander did make there a City that men call Alexandry, for to kep that passage, so that no man may pass unless he have leave, and now is that City called Port de Fear, and the principal City of Comaine is called Sarachis, that is one of the three ways to go to Inde; but through this way may not men go unless it be in Winter, and this passage is called Berbent. And another way is to go from the land of Tulkescon through Persia: in this way are many daies journey in Wilderness. And the third way is that that cometh from Cosmane, and goeth through the great City, and through the Kingdoms of Abachare. And ye shall understand, that all these Kingdoms and Lordships unto Persia, are holden of the Caane, and many other, and therefore he is a great Lord of men and of land.

CHAP. LXXX.

Of other ways coming from Cathay toward the Greek Sea, and of the Emperour of Persia.

NOW that I have shewed the land toward the North, to come from the lands of Cathay to the lands of Prusie and Russie, where Christian men dwell; Now shall I shew unto you of other Lands and Kingdomes, in coming down from Cathay to the Greek Sea, where Christian men dwell: and for as much as next the great Caane of Cathay, the Emperor of Persia is the greatest Lord, therefore I shall speak of him; and they shall understand, that he hath two Kingdoms, the one beginneth Eastward, and it is the Kingdom of Turkescon, and it lasteth Westward to the Sea of Caspy, and Southward to the land of Inde. This land is great and plain, and well manned with good Cities, but two most principal, the which are called Bacirida, and Sormaguant. The other is the Kingdom of Persia, and lasteth from the River of Pison unto great Armony, and Northward unto the Sea of Caspy, Southwards to the Land of Inde; and this is a full plenteous Country, and a good: In this land are three principal Cities, Massabor, Saphen, and Sermesse.

CHAP.

CHAP. LXXXI.

Of the Land of Armony, which is a good land, and of the land of Middy.

THen is the land of Armony, in the which was sometimes three Kingdoms: that is a good land and plenteous, and it beginneth at Persia, and lasteth Westward to Turky in length, and in breadth lasteth from the City of Alexander (that now is called Port de fear) unto the Land of Middy. In this Armony are many fair Cities, but Canrilly is most of name. Then is the land of Middy, and it is very long and not broad, and beginneth Eastward to the land of Persia, and Inde the less, and lasteth Westward to the Kingdom of Chalde, and Northward to little Armony: In this Middy are many great Hills and little Plains, and there dwell Saracins and other manner of men, that men call Cordiner and Hermen.

CHAP. LXXXII.

Of the Kingdom of Georgy and Abcan, and many marvels.

THen next is the Kingdom of Georgy that beginneth Eastward at a great Hill, that men call Abior: this land lasteth from Turky to the great Sea, and to the Land of Middy, and to great Armony; and in this land are two Kingdoms, one of Abcan, and another of Georgy; but he of Georgy is in subjection to the great Caane, but he of Abcan hath a strong country, and defendeth him well against the Enemies: and in this land of Abcan is a great marvel, for there is a country in this Land that is near three days journey in length, and it is called Hampton, and that country is all covered with darkness, so that it hath no light, that no man may see there, and no man dare go into that country for darkness. And nevertheless men of that country thereby say, that they may sometime hear therein the voices of Men and Horses crying, and cocks crow, & they know well that men dwell there, but they know not what manner of men: and they say this darkness came through the work of God, that he did for Christian men there. For there was a wicked Emperor that was of Poy, and was called Saures, and he pursued sometime the Christian men to destroy them, and did make them do sacrifice to his false gods, for in that country dwelled many Christian men, the which left all their goods, and cattel, and riches, and went to Greece: and when they were all in a great Plain that is called Mecon, the Emperor and his men came to slay the Christian men,

men, and then the Christian men kneeled down and prayed to God and anon came a thick Cloud and covered the Emperor and all his Beasts, so that he might not go away, and so they dwelt in darkness, and they never came out after: and the Christian men went forward as they would; and therefore they say thus, A Domino factum est istud, & est mirabile in oculis nostris: that is to say, Of our Lord is this done, and it is marvellous in our eyes. Out of this land cometh a River whereby men may see by good tokens that men dwell therein.

CHAP. LXXXIII.

Of the Land of Turky, and divers other Countries, and of the land of Mesopotamia.

THE next is the Land of Turky, that reacheth to great Armony, and therein are many Countries, as Caperdoce, Saure, Brike, Quecion, Patyn, and Geneth: in each one of these countries are many good Cities, and it is a plain land, with few Hills and Rivers. And then is the Kingdom of Mesopotamy, that beginneth Westward at the River of Tygre, at the City that men call Mosel, and it lasteth Westward to the river of Euphrates, to a City that men call Rochaim, and Westward from high Armony, unto the Wilderness of Inde the less, and it is a good land and plain, but there is few Rivers, and there is but two Hills in that Land, the one is called Simar, and the other Lison, and it reacheth unto the land of Chalde.

CHAP. LXXXIV.

Of divers Countries, Kingdomes, and Isles, and Marvels beyond the Land of Cathay.

NOW have I said and spoken of many things on this side of the great Kingdom of Cathay; of whom many are obeysant to the great Caane. Now I shall tell of some lands, countries and Isles that are beyond the land of Cathay: whoso goeth from Cathay to Inde the High and the low, he shall go through a Kingdom that men call Caduilen, and it is a great land: there groweth a manner of Fruit as it were Gourds, and when it is ripe, men cut it asunder, and they find therein a Beast as it were of flesh, bone and bloud, as it were a little Lamb without wooll, and men eat the beast and Fruit also, and sure it seemeth very strange. Nevertheless, I said to them that I held that for no marvel, for I said that in my country are Trees that bare fruit that become birds flying, and they

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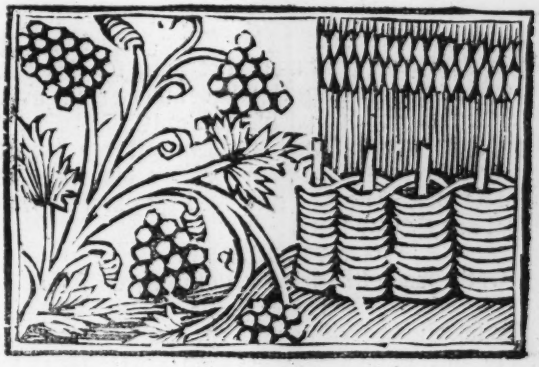
are good to eat, and that that falleth on the water liveth, and that that falleth on the Earth dieth; and they marvelled much thereat. In this land, and many other thereabout, are Trees that bear Cloves, and Nutmegs, and Mace, and many other Spices; and there be Vines that bear so great Grapes, that a strong man shall have enough to bear a Cluster of Grapes. In that same land are the Hills of Caspy that men call Caber, and inclosed within those Hills are the Jews of the x. kinds, that men call Gog and Magog, and they may come out on no side, there were inclosed xvij. Kings, with their Folk, that dwelled between the Hills of Sythe: and king Alexander chased them thither among those Hills, for he trusted to have inclosed them there, through the working men, but he might not; and when he saw he might not, he prayed to God that he would fulfill that which he had begun: God heard



his Prayer, and inclosed the Hills all about them but at one side, and there is the sea of Caspy. Here some men might ask, if there be a sea on one side, why go they not out there? thereto answer I, What although it be called a sea, it is not a sea, but a Pool standing among Hills, and it is the greatest Pool of all the world; and though they go over that pool, yet they wot not where to Arrive, for they can speak no speech but their own: And ye shall understand that those Jews which dwell among the Hills have no Law among them, and yet they pay Tribute for their land to the Kings of Armony: and sometime it is so, that some of

those Jews go over the Hills, but many may not pass there together, for the Hills are so great and high. Nevertheless, men say in that Countrey thereby, that in the time of Antichrist they shall do much harm to Christian men, and therefore all the Jews that dwell in divers parts of the World learn for to speak Hebrew, for they hope that these Jews, that dwell among the Hills aforesaid, shall come out of the Hills, and speak all Hebrew, and nothing else, and then shall these Jews speak Hebrew to them, and lead them into Christendom for to destroy Christian men. For these Jews say they know, by their Prophesies, that those Jews that are among those Hills of Caspy, shall come out, and Christian men shall be in their subjection, as they be under Christian men now. And if ye will know how they shall find the passage out as I have understood, I shall tell you. In the time of Antichrist, a For shall make his Den in the same place where King Alexander did make his Gates, and he shall dig in the earth so long till he pierce it through, and come among the Jews; and when they see the For, they shall have great marvel of him, for they never saw such a Beast, but other Beasts they have among them many: and they shall chase this For and pursue him until that he be fled again into his Hole that he come from, and then shall they dig after him until they come to the Gates that Alexander did make of great stones well laid with Morter: then shall they break those Gates, and they shall find the way forth.

CHAP. LXXXV.

Of the land of Bactrie, and of many Griffons and other Beasts.

FRom this land men shall go unto the Land of Bactrie, where are many wicked men and cruel: In this land are Trees that bear wool, as it were Sheep, of which they make cloth. In this land are Potains that dwell sometime on land, and sometime on Water, and are half a man and half a Horse: and they feed on men, when they may get them. In this land are many Griffons more than in other places, and some say they have the body before as an Eagle, and behind as a Lyon; and it is true, for they be made so; but the Griffon hath a body greater then 8 Lyons, and stronger than 100 Eagles, for certainly he will bear to his Nest flying a Horse and a man upon his back, or two Oxen yoked together as they go to Plough, for he hath long nails on his feet, as great as it were

were horns of Oxen, and of those they make Cups there to drink with, and of his ribs they make bows to shoot with.

CHAP. LXXXVI.

Of the way to go to *Prester Johns* land which is Emperour of Inde.

FRom this land of Bactrie men go in many days journey to the land of Prester John, that is a great Emperor of Inde, and men call his land the Isle of Pantroye. This Emperour Prester John holdeth a great land and many good Cities and good Towns. In this Kingdom are many good Isles and large: for the Land of Inde is parted into Isles, because of great Rivers that come out of Paradise; and also in the Sea are many great Isles. The best City that is the Isle of Pantroye is called Nile, that is a noble City and a rich. Prester John hath under him many Kings, and divers Lords, and his land is good and rich; but not so rich as the land of the great Caane, for Merchants come not so much thither as they do into the land of the great Caane, for it is too long a Journey. And also they find in that Isle of Cathay all things that they have need of, as Spicerie, Cloth of Gold, and other Riches: and although they might have better cheap in the land of Prester John than in the land of Cathay, and more fine, nevertheless they will not go thither by reason of the length of the Journey, and great perils on sea: for there are many places in the sea where are many Rocks of a Stone that is called Adamant; the which of his own kind draweth to him all manner of Iron; and therefore there may be no Ships that have Iron nails pass, but it draweth them to it, and therefore they dare not go into that country with Ships, for fear of the Adamant: I went once into that Sea, and saw as it had been a great Isle of Trees, stocks, and branches growing, and the Shipmen told that these were great Ships that abode there through the vertue of the Adamants: and of things that were in the Ships, whereof those Trees sprung and waxed; and such rocks are there many in divers places of the Sea, and therefore dare there no Shipmen pass that way. And another thing also is, that they fear the long way; and therefore they go most to Cathay, and that is nearer unto them. And yet it is not so near, but that from Venice or Gene by sea to Cathay is vi. or vij. months journey. The land of Prester John is long, and Merchants pass thither through the Land of Persia, and come into a City that men call Hermes, for a Philosopher that was called Hermes founded it;

and then pass an arm of the sea, and come to another City that men call Sabath, and there find they all Merchandises, and Popinjayes as great plenty as Larks in our country. In this country is little Wheat or Barley, and therefore they eat Rice, Milk, and Chæse, and other fruits. This Emperor Prester John, wedded commonly the Daughter of the great Caane, and the great Caane his Daughter. In the land of Prester John is many strange things and many precious stones so great and so large, that they make of them Vessels, Platters, and Cups, and many other things, of which it were too long to tell: but somewhat of his Law and of his Faith I shall tell you.

CHAP. LXXXVII.

Of the Faith and Belief of *Prester John*, but he hath not all the full Belief as we have.

This Emperor Prester John is Christened, and a great part of his land also, but they have not all the Articles of our Faith; but they believe well in the Father, the Son, and the Holy Ghost, and they are very devout, and true one to another, and they make no force of Cattel, and he hath under him 72 Provinces and countries, and in each one is a King, and those Kings have other Kings under them. And in this land are many marvels; for in this land is a gravelly sea that is of sand and gravel, and no drop of water, and it ebbeth and floweth with very great waves as another sea doth, and it is never standing still, and never in rest; and no man can pass to the land beyond it. And although there be no water in the Sea, yet men may find therein very good Fish, and of other fashion and shape then are in any other Sea; and also they are of a very good taste, and sweet, and good to eat. And three days journey from that Sea, are many great Hills, through which runneth a great Flood that cometh from Paradise, and it is full of precious stones, and no drop of water, and it runneth with great Waves into the gravelly sea: and this flood runneth three daies in the week so fast, that it carrieth great stones of the Rock with it that make such noise, and as soon as they come into the gravel sea, they are no more seen; and in those three daies, when it runneth thus no man dare come in it; but the other daies men go therein when they will. And so beyond that flood toward the Wilderness is a great Plain among Hills all sandy and gravelly, and in that Plain grow trees, that at the rising of the Sun each day, begin to grow

grow, and so grow they till midday; and bear Fruit; but no man dare eat of that fruit, for it is a manner of Iron, and after midday it turneth again to the earth; so that when the Sun goeth down it is nothing seen, and so doth it every day: And there is in that wilderness many wild men with Horns on their Heads, very hideous and they speak not, but rout as Swine: And in that country are many Popinjayes, that they call in their Language Psittak, and they speak through their own kind, partly as a man, and these that speak well, have long tongues and large, and on every foot five Toes, but there are some that have three Toes, but those speak not, or very ill.

CHAP. LXXXVIII.

Of another Island, where also dwelleth good People therein, and is called Synople.

Then is there another Isle that is called Synople, wherein also are good people and true, and full of good faith, and they are much like in their living to the men beforesaid, and they go all naked. Into that Island came King Alexander, and when he saw their good Faith and Truth, and their good Belief, he said he would do them no harm, and bid them ask of him Riches, or any thing else, and they should have it. And they answered, that they had riches enough when they have meat and drink to sustain their bodies, and they said also, That riches of this world are nought worth; But if it were so that he might grant them that they should never die, that would they pray him. And Alexander said, That might he not do, for he was mortal, and should die as they should. Then said they, Why art thou so proud, and wouldest win all the world, and have it in subjection, as it were a God, and hast no term of thy life, and then wilt have all riches of the World, the which shall forsake thee, or thou forsake them, and thou shalt bear nothing with thee, but it shall remain to others, but as thou wert born naked, so shalt thou be done in Earth? And Alexander was greatly astonished at this speech. And though it be so that they have not the Articles of our Faith, nevertheless I believe that God liketh their service as he did of Job that was a Pagan, the which he held for his true servant and many other. I believe verily that God love shall those that love him, and serve him meekly and truly, and that despise the vain glory of the World, as these men do, and Job did: and therefore said our Lord through the mouth of the

holy Prophet Esay, Ponam eis multiplices leges meas, that is to say, I shall put laws to them in many manners: And the Gospel saith thus, Alias oves habeo, quæ non sunt ex hoc ovili; that is, I have other sheep that are not of this fold: and thereto accordeth the Vision that S. Peter saw at Joppa, how the Angel came from Heaven, and brought with him all manner of Beasts, as Serpents, and divers Fowles, saying to S. Peter, take and eat: And S. Peter answered, I never eat of any unclean Beast: And the Angel said unto him, Non dicas immunda quæ deus mundavit. That is to say, Call thou not those things unclean that God hath cleansed. This was done in token, that men should not have any man in disdain for their divers Laws, for we wot not whom God loveth, and whom God hateth.

CHAP. LXXXIX.

Of two other Isles, the one is called Pitan, wherein be little men that can eat no meat: and in the other Isle the men are all full of Feathers.

THere is another Isle that men call Pitan, the men of this land till no ground, for they eat nothing; and they are small, but not so small as Pigmies. These men live with the smell of wild Apples, and when they go far out of the country they bear Apples with them; for as soon as they lose the savour of Apples, they die: they are not reasonable, but as wild as beasts, and there is another Isle where the people are feathered, but their Face and the Palms of their Hands: these men go as well about the Sea as on the land, and they eat flesh and Fish all raw: in this Isle is a River that is two mile and a half broad, that men call Benemar.

CHAP. XC.

Of a rich man in *Prester Johns* land, named *Catolonapes*, and of his Garden.

ALso in an Isle of Prester Johns land, called Pisorah. There was a man that was called Catolonapes, he was rich, and had a fair Castle on a Hill, and strong, & he made a Wall about the hill very strong, and fair; within he had a fair Garden, wherein were many Trees bearing all manner of Fruits that he might find, and had planted therein all manner of Herbs of good smell, and they bear Flowers, and there were many fair Wells; and by them was made many Halls and Chambers, well deckt with Gold and Azure, and he had made there divers Stories of

of Beasts and Birds that sund and tuned by Engine or Dybage, as they had ben quick: and he had in his Garden all things that might be to mans solace and comfort: He had also in that Garden Maidens of the age of fifteen years, the fairest that he might find, and men-children of the same age, and they were clothed with Cloth of Gold, and he said that they were Angels, and he caused to be made certain Hills, and enclosed them about with precious Stones of Jasper and Chrystal, and with Gold and Pearl, and other manner of Stones; and he made a Conduit under the Earth so that when he would, the Wells ran sometime with Milk, sometime with Wine, and sometime Honey; and this place he called Paradise; and when any young Batcheler of the Country, Knight or Squire, cometh to him for solace or sport, He leadeth them into his Paradise, and sheweth them these things, as the Songs of Birds, and his Damosels, and Wells: and he did strike divers Instruments of Musick in a high Tower that might be heard, And said, they were Angels of God, and that place were Paradise, that God had granted to those that believed, when he saith thus, Dabo vobis terram fluentem lacte & melle; that is, I will give you a land flowing with milk and Honey: And then this man did make these men drink a manner of drink by which they were drunken: and he said to them, If they would die for his sake, when they were dead, they should come to his Paradise, and they should be of the age of those Maidens, and should dwell always with them, and he would put them in a fairer Paradise, where they should see God in his Joy, and in his Majesty. And when they granted to do that he would, then he bad them go and slay such a Lord, or a man of the country that he was wroth with, and that they should have no fear of any man: and if they were slain themselves for his sake, he would put them into his Paradise, when they were dead. And so went those Batcheleis to slay great Lords of the country, and were slain themselves, in hope to have that Paradise; and thus was he avenged of his Enemies through his Deceit: And when rich men of the Country perceived his cautel and Malice, and the will of this Catolonapes, they gathered themselves togethe, and assailed the Castle, and slew him, and destroyed all his goods, and his fair places, and riches that were in his Paradise: and the Place of the Walls are there yet, and some other

things

things, but the riches are gone: and it is is not long agone since it was destroyed.

CHAP. XCI.

Of a perilous Valley that is beside the River Pison.

AND a little from this place, on the left side, beside the River of Pison is a great marvel: There is a valley between two hills, and that is four mile long, and some men call it the Valley Enchanted, some the Valley of Devils, some the Valley perilous: and in that Valley are many Tempests, and a great noise very hideous both day and night, and a sound as it were a noise of Tabours and Trumpets, as it were a great Feast. This Valley is full of Divels, and hath been always, and men say there is an entry to Hell.

In this Valley is much Gold and Silver, whereof many Christian men, and other, go thither for desire of that Gold and Silver, but few of them come out again, for they are anon strangled with Devils: And in the middest of that Valley, on a Rock, is a Visage, and the Head of a Fiend bodily. Very hideous and dreadful to see, and there is nothing seen but the Head and the shoulders, but there is no Christian man or other in the world, so hardy but that he would be greatly afraid to behold it; for he beholdeth each man so sharply and his eyes are so staring, and sparkling as fire, and he changeth so often his Countenance, That no Man dare come near for all the World; and out of his Nose cometh great plenty of Fire of divers colours; and sometime is the fire so stinking, that no man may suffer it: but alway a good Christian man, and one that is stedfast in the Faith, may go thereto without harm, if they call to God only, for forgiveness of their sins, then shall the devils have no power over them. And ye shall understand that when my Fellows and I were in that Valley, we had very great doubt if we should put our Bodies in a venture to go through it, and some of my Fellows agreed thereunto, and some would not; and there were in our Company two Friers Minours of Lumbardy, who said, If any of us would go in, they would also; As they had said so upon trust of them, we said that we would go, and we did make our Prayers to God for our safeguard and so we went in 14 men, and when we came out we were but 10; And we wist not whether those four was lost there or whether they turned again, but we saw them no more: other of our Company

pany who would not go in with us, went about another way for to be before us, and so they were, but we went through the Valley, and saw there many strange things, as Gold, Silver, precious Stones, and Jewels, great plenty, as we thought whether they were so or no I know not, for Devils are so subtil and false, that they make many times a thing to seem that it is not, for to deceive men: and therefore I would touch nothing for fear of Enemies that I saw there, in many likenesses, some of dead bodies, that I saw lie in the Valley, but I dare not say that they were all bodies, but they were bodily shapes through making of Devils, and we were often thrown down to the Earth by wind, thunder, and tempest, but God helped us alway, and so passed we through that Valley without peril or harm, thanks be to God.

CHAP. XCII.

Of an Island wherein dwell People as great as Gyants of eight and twenty, or thirty foot of length, and of other things.

AND beyond that Valley is a great Isle, where be people as great as Gyants, of 28 foot long, and they have no clothing but Beasts Skins that hang on them, and they eat no bread, but raw flesh, and they drink Milk, and they have no Houses, and they gladlier eat mens flesh than other: And men told us that beyond that Isle is another, wherein are greater Gyants of 45, or 50 foot long, some fifty cubits long but I saw them not: And among those Gyants are great Sheep, as if it were young Oxen, and they bear great Wool: these Sheep have I seen many times.

Another Isle there is Northward, where are many evil and foul Women, but they have precious Stones in their Eyes, and they have such force that if they behold any man with wrath, they slay them with beholding, as the Basilisk doth. Another Isle is there, of fairer Folk and good, where the Custome is such, the first night that they are wedded, they take a certain Man, that is ordained therefore, and let him lie by their Wives to have their Maiden heads, and they give him a great reward for his travel; and those men are called Gadlybiten for men of that countrey hold it a great thing to make a Woman no Maiden: and if it be so that the Husband find her a Maiden the next night after (for peradventure he that lay by her was drunken or for any other cause) the Husband shall complain of him to the Lawyers, that he hath not done his Devoir and he shall be grievously punished and chastised: but

but after the first night they kep their Wives well, that they speak not with those men. And I asked what was the cause why they had that custom and they said, Heretofore men lay with their Wives first and no other, and their Wives had Serpents in their bodies, and stung their Husbands in the yard or on their Bodies, & so were many men slain, and therefore they had that Custom to let other men have their Maiden-heads, for fear of death: and thus they suffer them to assay the passage ere they adventure.

CHAP. XCIII.

Of Women which make great sorrow when their Children are born great joy when they are dead.

Another Isle there is, where women make great sorrow when their Children are born, and when they are dead they made great joy, and cast them into a great fire and burn them: And they that love well their Husbands, when they are dead, they cast them in a fire and burn them; for they say that fire shall make them clean of all filth and vices, and they shall be clean in another World; and the cause why they weep when their Children are born, and that they joy at their Death is, they say a Child when is Born cometh into this World to have Travel, Sorrow and heaviness, and when they are dead, they go to Paradise, where Rivers are of Milk and Honey: And there is Life, and Joy, and Plenty of Goods without Travel or Sorrow. In this Isle they Elect their Kings by voices; and they chuse him not for his Riches, and nobleness, but him that is of good conditions, and most righteous and true, that judgeth every man truly, little and much, after their trespass; and the King may judge no man to death, without counsel of his Barons, and that they all assent. And if it be so that their King do a great trespass, as slay a man, or such like, he shall die also, but he shall not be slain, but they charge and command that no man be so hardy to keep him company, nor to speak to him, nor give him meat nor drink; and thus he dieth: for they spare no man that hath done a trespass for Love, Lordship, Riches, or Nobleness, but they do him right after he hath deserved.

CHAP. XCIV.

Of an Island where men wed their own Daughters and Kinswomen.

There is another Isle where is that great plenty of people, and they never eat flesh of Hares, nor of Hens, nor Geese,

yet

yet is there many of them, but they eat of all other Beasts, and they drink Milk. In this country they wed their own Daughters, and other of their kin, as them liketh: and if there be 10. or 11. men in one house, each one of their Wives shall be common to other, and at night one have one of their Wives, and another night another: and if she have any child, she may give it to whom she will, so that no man knows it to be his. In this land, and many other places of Inde, are many Crocodiles, that is a manner of long Serpent; and on Nights they dwell on water, and on days they dwell on Land and Rocks, and they eat not in Winter. These Serpents slay men, and eat them weeping, and they have no tongue.

In this Country and many other, men call seed of Cotten, and sow it each year, and it groweth as it were small Trees, and they bear Cotten. In Araby is a kind of Beast that some men call Gersants, that is a fair Beast, and he is higher then a great Courser or Steed, but his neck is near 12. Cubits along and his tail like a hart, and he may look over an high house. And there are many Camelions, that is a little Beast, and he never eateth or drinketh, and he changeth his colour often, for sometime he is of one colour, and sometime of another and he may change him into all colours that he will, save black and red. There are many wild Swine of many colours, and as great as Oxen, and they are spotted as it were small Fawns; and there are Lions all white, and there be other Beasts, as great as Steeds, that men call Lamborans. And some men call them Tonts, and their head is black, and three long horns in his front, as cutting as sharp swords, and he chaseth and will slay Elephants. And there is many other manner of beasts, of whom it were too long to write all.

CHAP. XCV.

Of an Isle where dwell good people and true.

There is another Island good and great, and plenteous, where are good men and true, and of godly life after their Faith: and though they be not Christians, nevertheless of kind they are full of good vertues; and they flye Vices, and all sin and malice, for they are not envious, proud, covetous, leacherous, nor gluttonous, and they do unto another man that they would be did to them, and they fulfill their Commandments, and they take no force of riches, nor of having; and they swear not, but they say, Yea,

and Nay, for they say he that sweareth will deceive his Neighbour: and some men call this Isle, the Isle of Bragamen, and some call it the land of Faith; and through it runneth a great River, that men call Thebe; and generally all men in those Isles, and other thereby, are truer and wiser than in other countries: In this Isle are no Thieves, Murderers, nor Beggars. And forasmuch as they are so true, and so good, there is no Tempest nor Thunder, War, Hunger, nor Tribulation: and thus it seemeth well that God loveth them well, and he is well pleased with their Deeds; and they believe in God that made all things, and him they worship; and they live so temperately in meat and drink, that they live very long, and many of them die without sickness, and their life faileth them with age.

CHAP. XCVI.

How King *Alexander* sent his men to win that Land.

SOmetime Alexander sent men to win that land. And they sent him Letters that said thus: What behoveth a man to have all the World, that is not content therewithal? Thou shalt find nothing at all in us. Why shouldest thou make War upon us? For we have no Riches nor Treasure, and all the Cattel of our Country are common; our Meals that we eat are our Riches, and instead of Gold and Silver, we make our Treasure Peace, and concord, and Love, and we have nought but a Cloth upon our bodies: our Wives are not arrayed richly to please, for we hold it a great folly for a man to trim up his Body with costly apparel, to make it seem fairer then God made it. We have been evermore in peace till now that thou wilt dis-inherit us. We have a King among us, not for need of the Law, not to judge any man for there are no Trespassers among us; but all only, to learn us to be obedient to him: and so mayest thou take from us but our good peace. And when King Alexander saw this Letter, he thought he should do too much harm if he troubled them, and sent to them, that they should keep well their good manners and have no dread of him.

CHAP. XCVII.

How the Emperour *Prester John*, when he goeth to Battel, hath three Crosses of fine Gold born before him.

THE Emperor Prester John, when he goeth to Battel, hath no Banner born before him, but he hath born before him three Crosses

Crosses of fine Gold, large and great, and richly set with precious stones: and for to keep each Cros he ordaineth a thousand men of Arms, in manner as men kep a Standard in other Countries: and he hath men without number, when he goeth to any battel against any other Prince. And when he hath no battel, but rideth to take the Air; then hath he born before him but a Cros of a Tree not painted, and without Gold or precious stones, and all plain, in token that our Lord Jesus Christ suffered death on a Cros of Tree. And also he hath born before him a Vessel full of Jewels and Gold, and precious stones, in token of his present Noblenes and of his Might: he hath born before him likewise a Platter of Gold full of Earth, in token that all Lordship and Noblenes shall turn to nought, and all flesh shall turn to earth.

CHAP. XCVIII.

Of the most resident place of *Prester John*, which is in a City called Suse.

AND he dwelleth commonly at the City of Suse, and there is his principal Palace, and it is so rich that it is strange to tell: for about the principal Tower of the Palace are two pomels of Gold all round, and each one of these hath two Carbuncles, great & large, that shine very clear in the night: and the principal gates of this Palace are of precious stones that men call Sardine, and the Bordes of the Bars are Ivory, the windows of the Hall and Chambers are of Chrystal, the Tables they eat on are some of Emraudes, some of Payk, some of Gold and precious Stones, and the Pillars that bear the Table of such Stones also; and the Stairs on the which the Emperor goeth up to his Table where he sitteth at meat, one is of Pastick, another of Chrystal, and another of grēn Jaspy, another of Diasper, another of Sardin, another of Cornelin, another of Senton, and that he setteth his foot upon is of Chrisolites, and all these Stairs are bordered with fine Gold and well set with great Pearls, and other precious Stones; and the sides of the Table are Emerauds, bordered with Gold and with precious Stones: the Pillars in his Chamber are of fine Gold, with many Carbuncles and other such Stones that give great light in the night: and though the Carbuncles give great light, nevertheles there burneth vij. great Vessels of Chrystal full of Balm, to give good smell; and to drive away evil Air. The

frame of his Bed is all Saphire, well bound with Gold, to make him sleep well, and for to destroy Lechery, for he will not lye by his Wives but thrice a year, after the seasons, and that only for getting of Children. And he hath also a fair Palace in the City of Nise where he dwelleth when he will: but the air there, is not so well tempered as it is in the city of Tuse. And he hath every day in his Court more than thirty thousand men, beside comers and goers; but thirty thousand there, or in the court of the great Caane, spend not so much as twelve thousand in our country. He hath evermore eight Kings in his Court to serve him, and each one of them serveth a month, and with these Kings serve always seventy two Dukes, and three hundred Earls; and every day in his Court twelve Archbishops, and twenty Bishops. The Patriark of Saint Thomas is as it were a Pope; and the Archbishops, Bishops, and Abbots, all are Kings in that country; and some one of the Lords is Master of the Hall, some of the Chamber, some Steward, Marshall, and other Officers; and thereby he is richly served. And his land extendeth in breadth four Months journey, and it is of length without measure.

CHAP. XCIX.

Of the Wilderness wherein groweth Trees of the Sun and the Moon.

AND beyond this place is a great Wilderness, as men that have been there say. In the Wilderness, as men say, are the Trees of the Sun, and the Moon, that spake to Alexander, and told him of his death: and men say, that those that keep those trees and eat of the fruits of them; live four or five hundred year, through the vertue of the fruit; and we would gladly have gone thither; but I think that an hundred thousand men of Arms could not pass that Wilderness for the plenty of wild Beasts, as Dragons, and Serpents that slay men when they pass that way. In this Land are many Elephants, both white and blew, without number and Unicorns, and Lyons of many colours. Many other Illes are in the land of Prester John that were too long to tell, and much riches, and of precious stones great plenty. I have heard say why this Emperour is called Prester John, and for those that know it not I will declare. Sometime there was an Emperor a noble Prince, and a doughty, and he had many Christian Knights with him.

him, and the Emperor thought he would see the Service in Christian Churches, and then was Churches of Christendom in Turkey, Sury, and Tartary, Hierusalem, Palestine, Araby, and Alapy, and in all the Land of Egypt: and this Emperor came with a Christian Knight into a Church of Egypt, and it was on a Saturday after Whitsunday, when the Bishop gave Orders: and he beheld the Service and asked of the Knight what Folk those should be that stood before the Bishop; and the Knight said they should be Priests: And he said he would no more be called King nor Emperor, but Priest, and he would have the name of him that came first out of the Priests, and he was called John, and so have all the Emperors since been called Prester John. In this land are many Christian men, of good Faith and good Law, and they have Priests to sing Service, and they receive the Sacrament as men of Greece do; and they say not otherwise, but as the Apostle said, as Saint Peter, and Saint Thomas, and other Apostles, when they sung and said Pater noster, and the words with the which the Communion is sacred; we have many additions of Popes that have been ordained, of which men of these countries know not.

CHAP. C.

Of the great Island and Kingdom called Taprobane.

TOward the East-side of Prester Johns land is an Isle that men call Taprobane, and it is right good and fruitful; and there is a great King and a rich, and he is obedient to Prester John, and the King is always made by Election. In this Isle are 2 Winters and two Summers, they reap Corn twice in the year, and Gardens flourish at all times in the year. There dwelleth good people and reasonable; and many Christian men among them are full rich; and the water between the side of Prester John and this Isle, is not very deep, for men may see the ground in many places.

CHAP. CI.

Of two other Isles, one is called *Oriel*, and the other Argete, wherein are many Gold-mines.

THere are more eastward two other Isles, the one is called Oriel, and the other Argete: of which, all the land is full of Mines of Gold and Silver. In those Isles may men see no Stars clear shining, but one Star that is called Canapos; and the men see not the Moon but in the last quarter. In that Isle is a great Hill of

Gold

Gold that Piſmires kæp, and they part the fine Gold from other thatis not fine, and the Piſmires are as big as Hounds; ſo tha no man dare come there for dread of Piſmires that would aſſay them; ſo that men cannot dig for the Gold nor get thereof, but by ſubtilty: and therefore when it is very hot, the Piſmires hide themſelves in the earth from morn to noon of the day; and then men of the Country take Camels and Dromedaries, and other Beaſts, and go thither, and lade them with Gold, and go faſt away ere the Piſmires come out of the earth. And other times when it is not ſo hot that the Piſmires hide them not, they take mares that have Foals, and they lay upon thoſe Mares two long veſſels as it were two long Barrels with the mouth upwards, and drive them thither, and kæp their Foals at home; and when the Piſmires ſæ theſe veſſels, they leap thereto, for by kind they leave no Hole nor Pit open, and anon they fill thoſe Veſſels with Gold; and when the men think the Veſſels be full, they take the Foals and bring them as near as they dare, and when they whinny, and the Mares hear them, and anon they come to their Foals, and ſo they take the Gold: for thoſe Piſmires will ſuffer Beaſts to come amon̄ them, but no men.

CHAP. CII.

Of the dark Country, and Hills, and Rocks of Stone, nigh to Paradiſe.

BEyond the Iſles of the land of Preſter John, and his Lordſhip of Wilderneſs, to go right Eaſt men ſhall find nothing but hills, great Rocks, and other dark land where no man may ſæ day or night; as men of that Country ſay: And this Wilderneſs and dark land laſteth to Paradiſe Terreſtre, where Adam and Eve was ſet, but they were but a little while there, and that is toward the Eaſt, at the beginning of the Earth; but that is not our Eaſt that we call, where the Sun riſeth, for when their Sun riſeth there, then it is mid-night in our Country, by reaſon of the roundneſs of the Earth: for our Lord made the Earth all round in the middeſt of the Firmament. Of Paradiſe can I not ſpeak properly, for I have not been there: but that I have heard, I ſhall tell you. Men ſay that Paradiſe Terreſtre is the higheſt land of all the World, and it is ſo high that it toucheth near to the Circle of the Moon, for it is ſo high that Noes Floud might not come thereto, which covered all the earth about.

CHAP.

CHAP. CIII.

A little of Paradiſe Terreſtre.

THis Paradiſe Terreſtre, is incloſed all about with a Wall, and that Wall is all covered with Moſſe, as it ſæmeth, that men may ſæ no ſtone nor nothing elſe whereof it is; and in the higheſt place of Paradiſe in the midſt of it is a Well, that caſteth out the four Flouds that run through divers Lands. The firſt Floud is called Piſon or Ganges, and that runneth through Inde, in that River are many precious Stones, and much Lignum Aloes, and gravel of Gold. Another is called Nilus or Giron, and that runneth through Ethiope and Egypt. The third is called Tygree, and that runneth through Aſſyria and Armony the great. And the fourth is called Euphrates, that runneth through Armony the leſs, and Perſia: And men ſay, that the ſwæt and freſh waters of the World take their ſpringing of them. The firſt River is called Piſon, that is to ſay, gathering of many Rivers together and falling into one; and ſome call it Ganges, of a King that was in Inde, that men call Gangeras, for it runneth through his Land: And this River is in ſome places clean, in ſome places troubled, in ſome places hot, in ſome places cold. The ſecond River is called Nilus or Giron, for it is ever troubled: for Giron is to ſay, trouble. The third River is called Tygrée, that is to ſay, faſt running, for it runneth faſter then any of the other, named ſo of a beaſt that men call Tygris, for he runneth faſt. The fourth River is called Euphrates, that is to ſay, well bearing, for there groweth many good things upon that River. And ye ſhall underſtand that no man living may go upon that Paradiſe, for by land he may not go for wild beaſts that are in the Wilderneſs, and for Hills and Rocks which no man may paſs: Neither by thoſe Rivers may any man paſs, for they come with ſo great a Courſe, and ſo great waves, that no Ship may ſail againſt them. Many great Lords have aſſayed many times to go by theſe Rivers into Paradiſe, but they might not ſpæd in their way; for ſome dyed for wearineſs in Rowing, ſome wayt blind, and ſome deaf with noiſe of the waters; ſo no man may paſs there but through ſpecial grace of God. I can tell you no more of that place, which I may ſpeak of upon mine own ſight.

CHAP.

CHAP. CIV.

How *Prester Johns* land lyeth foot against foot to England.

THese Iles of the land of Prester John, they are under the Earth to us, and they lie fot against fot to England: and other Iles there are whoso would pursue them, for to compass the Earth having the Grace of God, to help the way, he might come right to the same countries that he were come of, and come from, and go about the earth; but for that it asketh so long time, and also there are so many perils to pass, that few men assay to go so; and yet it might be done, for men come from those Iles to other Iles, coasting on the Lordship of Prester John, which men call Cassay, and that Country is near nine days Journey long, and more than fifty of breadth, and this Cassay is the best land that is in those countries, save Cathay: and if Merchants came thither as commonly as they do to Cathay, it would be better than in Cathay: for it is so thick of Cities and Towns, that when a man goeth out of a City he seeth another at each side: there is good plenty of Spices and other goods: the King of this Isle is rich and mighty and he holdeth his land of the great Caane, for that is one of the twelve Princes that the great Caane hath under him, besides his own land.

CHAP. CV.

Of the Kingdom of Ryboth.

FRom this Isle men go to another Kingdom, that is called Ryboth, and that is also under the great Caane. This is a good Country, and plenteous of Corn, Wine, and other things: Men of this land have no houses, but they dwell in Tents made of Trees: and the principal City of the Country is all black, made of black stones, and white; and all the Streets are paved with such stones, and in the City is no man so hardy to spill blood of man nor beast, for worship of an Image that is worshipped there. In that City dwelleth the Pope of their Law, and they call him Lopasse: he giveth all Dignities and Benefices that fall to the Image: And men of Religion, and men that have Church-livings in that country, are obedient to him, as men here to the King. They have a Custom in this country, that when a mans Father is dead, whom they will do worship unto, they send after all his Friends, religious Priests, and many other, and they bear the body to an Hill with great joy and mirth, and when it is there, the greatest Prelate smiteth off his head, and layeth it upon a great plate

of gold or Silver, and giveth it to his son and the son taketh it, and giveth it to other of his friends, singing and saying many Orisons: and then the Priests and the religious men cut the flesh off the body in pieces, and say Orisons, and the Birds of the Country come thither, for they know well the Custome, and they flye about them, as the Eagles and other Birds that eat flesh, and the Priests cast the pieces unto them, and they bear it away a little from thence, and then they eat it; and as the Priests were wont to sing for souls, Subvenite sancti Dei, so those Priests there sing, with high voice in their Language, in this manner wise, See and behold how good and gracious a man this was, that the Angels of God come for to fetch him; and bear him into Paradise. And then thinketh the Son of his Father that he is greatly worshipped when Birds have eaten him; and when there are most plenty of Birds, there is most worship. And then cometh the Son home with all his friends and maketh them a great Feast, then maketh he clean his fathers Scalp, and giveth them drink therein, and the flesh of his fathers head he cutteth off, and giveth it to his most special friends, some a little, and some a little, for dainty. And in remembrance of this holy man that the Birds have eaten, the son keepeth the Scalp for a Cup, and therein drinketh he all his life, in remembrance of his father.

CHAP. CVI.

Of a rich man that is neither King, Prince, Duke, nor Earl.

AND from this place men go ten days journey through the land of the great Caane, which is a very good Isle and a great Kingdom, and the King is very mighty. And in this Isle is a rich man, which is neither King, Prince, Duke, nor Earl but he hath each year four thousand Horses, charged with Rice and Corn, and he liveth nobly and richly after the manner of the Country, for he hath fifty Damsels that serve him every day at his meat and bed and do what he will. And when he sitteth at the Table they bring him meat, and at each time five messes together; and they sing in the bringing in a Song, and they cut his meat and put it into his mouth: and he hath very long Nails on his hands, for that is great Nobility in that country, and therefore they let their nails grow as long as they may: and some let them grow so long that they come about their hands, and that is great Honour and gentry: and the gentry of a woman is to have small feet, and therefore

so soon as they are born, they bind their feet so straight, that they cannot wax half as they should. And he hath a very fair Palace and rich, where he dwelleth, of which the wall is two mile about, and therein is many fair Gardens, and all the Pavements of the hall and Chambers is of Gold and Silver: and in the midst of one of his Gardens is a little Hill whereon is a place made with Towers and Pinacles all of Gold, and there he will sit often to take the air and disport, for it is made for nothing else. From this Land men may go to the land of Caane.

CHAP. CVII.

How all the Lands, Isles, and Kingdomes before rehearsed, have some Articles of our Faith.

AND ye shall understand that all these men and folk that have reason, that I have spoken of, have some Articles of our Faith, and though they be of divers Laws and Beliefs they have some good points of our Faith, and they believe in God, as the Prophesie saith, Et metuent eum omnes fines terræ; that is to say and all the Ends of the Earth shall fear him. And in another place, Omnes gentes servient ei; That is to say, all Nations shall serve him. But they cannot speak perfectly, but as their natural wit teacheth them, neither of the Son, nor of the Holy Ghost; but they can well speak of the Bible, and especially of Genesis, and the Books of Moses. And they say, that those Creatures which they worship are no Gods, but they worship them for the great vertue that is in them, which may not be without the special grace of God: and of Simulacres and Idols, they say that all men have Simulacres, whereby they mean the Papists, who have Images of our Lady and others, but they think that they worship the Images of Stone and of Wood, and not the Saints, whom they do represent; for as the Letter teacheth Clarks how they shall believe, so Images and Pictures teach Lay-men: they say also that the Angel of God speaketh to them in their Idols, and doth Miracles, and they say thus: but it is the evil Angel that doth Miracles to maintain them in their Idolatry.

CHAP. CVIII.

How Sir *John Mandeville* leaveth many marvels unwritten, and the causes wherefore.

THere are many other Countries where I have not yet been nor seen, and therefore I cannot speak properly of them

All

Also in countries where I have been, are many marvels that I speak not of, for it were too long a Tale; and therefore hold you apaid at this time with that I have said, for I will say no more of marvels that are there, so that other men that go thither may find enough for to say, that I have not told.

CHAP. CIX.

What time Sir *John Mandevile* departed out of *England*.

AND I John Mandevile knight, was born in England, in the Town of Saint Albans, went out of my Country, and passed the sea, in the year of our Lord 1332. on S. Michaels day; and have passed through many lands, Iles, and Countries, and now come to rest. I have compiled this book, and writ it, the year of our Lord, 1364 thirty two years after my departing from my Country. The rather for the pleasure of all such as delight to read the strange and Wonderful Marvels of other foreign Countries, as also for a direction to all such as shall desire to see either all or some of these countries herein specified: and because some things herein spoken of, may seem strange and scarcely credible, therefore I have thought good to make known unto all that will see more proof hereof, in the Book called Mappa mundi, there they shall find the most part of the same ratified and confirmed. And I pray all that shall read this Book, and look for no further proof, to judge favourable thereof, since they shall in conceipt see as much at home without much pains, as I did after many weary and dangerous steps passed: and I pray to God of whom all grace cometh, that he will fulfil with his grace, the Readers and Hearers hereof, and save them Body and Soul; and bring them to his Joy that ever shall last. Amen.

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